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THE PRINCETON SEMINARY BULLETIN

The Theological Dilemma of the Minister — Jas. I. McCord
The Idea of Necessary Being — John H. Hick
Wholeness of Life — Otto A. Piper
Calvinism and Confirmation — Donald R. Kocher

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PRINCETON THEOLOGICAL SEMINARY

Jas. I. McCord
President

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THE PRINCETON SEMINARY BULLETIN

DONALD MACLEOD, *Editor* — EDWARD J. JURJI, *Book Review Editor*

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IN THIS ISSUE

In keeping with recent attempts to articulate the nature of the office of the Ministry in the Protestant tradition, President McCord chose for his address at the Fall Convocation of the Seminary the very timely subject, "The Theological Dilemma of the Minister." We are pleased to make available to our readers this thoughtful presentation of the basic presuppositions that influence and shape the nature of the ministry in the Reformed churches.

Earlier this year, the Reverend John Harwood Hick, D.Phil. was installed as Stuart Professor of Christian Philosophy at Princeton Seminary. His inaugural address, "The Idea of Necessary Being," appears in this issue and is commended for its thorough scholarship to the interest of all our alumni.

At the first all-campus retreat during the 1959-60 academic year, held at Kirkridge, Pennsylvania, the general theme was "Toward the Wholeness of Life," with Professor Otto A. Piper as speaker. In response to a number of requests, one of the talks is published here in the direct form in which Dr. Piper presented it to the group.

A paper, "Calvinism and Confirmation," by the Reverend Donald Kocher, minister of the United Presbyterian Church, Hartsdale, N.Y., and an alumnus of the Seminary, raises some pertinent questions in the area of liturgical semantics. Mr. Kocher is a member of the executive committee of the Church Service Society of America.

The extensive and painstaking task of editing the bibliographical lists of faculty publications, 1958-59, has been done by the Reverend Dale E. Bussis, Instructor in Speech.

Donald Macleod

THE THEOLOGICAL DILEMMA OF THE PROTESTANT MINISTER

Jas. I. McCord

It is my very pleasant duty to welcome you to the opening of the 149th year of Princeton Theological Seminary. This will inevitably be a time of planning for the Sesquicentennial celebrations that will take place throughout the calendar year of 1962. Sesquicentennial conferences, lectures, publications, and programs will begin to take shape within the next few months, as well as a program of development for the Seminary's next decade. This will also be a year of intensive curriculum planning as we prepare to shift to the semester system in the fall of 1961. My high hope is that this ferment will be contagious and will catch up all members of the Seminary, both faculty and students, in creative plans for theological education that will meet the problems posed by contemporary culture and the needs of a revolutionary age.

Let me welcome my colleague and friend, Professor Paul Ramsey, Chairman of the Department of Religion in Princeton University, who read the scripture lesson. With Professor Ramsey and his colleagues we share cordial relations and a common commitment to work toward the creation of the best possible intellectual community in Princeton. New members of the administrative staff, to whom we extend a formal welcome tonight, are Homer D. Jones, Jr., Executive Director of Development, the Rev. David L. Crawford, Secretary of the Seminary and Alumni Secretary, and the Rev. James E. Andrews, Director of Publicity. Mr. Jones, a layman, has come to the Seminary from a successful career in business, Mr. Crawford returns after having served as pastor of the Second Presbyterian Church in Princeton, and Mr. Andrews has come from John Calvin's old city of Geneva, where he has served as Director of the Office of Information of the World Presbyterian Alliance.

New members of the faculty, who receive a very special welcome at the beginning of the academic year, are Dr. Gerhard von Rad of Heidelberg, eminent Old Testament theologian, distinguished scholar, and brilliant teacher; Dr. J. Robert Nelson, visiting professor of ecumenics, one who has only recently demonstrated the reality and the cost of Christian witness in the area of our greatest social problem, relations among races; Dr. Guy W. Ranson, visiting associate professor of Christian ethics, another whose witness in behalf of freedom has not been without personal price or without salutary influence throughout the seminaries of America; Dr. Philip C. Hammond, assistant professor in Old Testament, whose doctoral work was completed in Yale University and who comes to us from a teaching career in Lycoming College; the Rev. William Lane, instructor in Old Testament, another in a growing list of Old Testament scholars who have received their doctoral training in Johns Hopkins; and the

Rev. Alfred E. Bailey, instructor in Christian Education, a minister of the Presbyterian Church in Canada and no stranger to Princeton Seminary. May I venture the hope that all of you, as well as the students who are entering for the first time, feel at home already and that you have begun to experience the reality of a community of worship and learning.

My topic tonight is "The Theological Dilemma of the Protestant Minister." I am quite sure that every minister in Miller Chapel has his own version of a particular dilemma and that he can discuss it with much more eloquence than I can muster for this occasion. Nonetheless, it seems increasingly clear that all of us have been pushed into one common dilemma and that it will be helpful to face it as we begin the year.

In one of the volumes dealing with theological education published by Professor H. Richard Niebuhr and his colleagues, *The Ministry in Historical Perspectives*, the various chapters trace the changing role of the minister from age to age as new situations developed, necessitating the rethinking and reordering of the minister's central task. In a volume published earlier, written by Professor Niebuhr himself, there is the suggestion that in the present age a new role is emerging, that of the pastor-director. The precedent for this role, we recall, is the bishop or overseer of the early church, a congregational bishop who presides over a particular flock. Protestant theologians have subjected Professor Niebuhr's conclusion to vigorous criticism, and I am citing it now as a further indication of the dilemma that the minister faces.

What has happened to his office of minister of the Word? Is it no longer possible to speak of a special ministry? In the New Testament we read, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me trustworthy, putting me into the ministry." And perhaps you remember Dr. Emil Brunner's moving sermon in the Fraumuenster in Zurich shortly before he set out for a new career in Japan. "It is forty-one years ago," he said, "when we theological students were ordained here . . . and when we received from the church of Zurich that first stage of ordination described by the beautiful title: *Verbi Divini Minister*, servant of the divine Word. Of all the many titles which I have received in the course of these forty-one years, this one is by far the loveliest and the most important." Now Dr. Brunner was not claiming for himself an exclusive ministry; however, he was confessing that he had been set apart to a special ministry having to do with the Word of God.

The Protestant minister's dilemma has been occasioned, first of all, by the crisis in the authority of the Word. It is common knowledge that Luther, Calvin, and the other reformers agreed about the primacy of the Word of God. Biblical preaching was the food on which the Reformed congregations were nourished. The Scriptures were accepted as the sole rule of faith and practice. But in the centuries that have followed the Reformation there has been a steady erosion of the authority of the Word. This movement was accentuated by the rationalism of the eighteenth century and the historical criticism of the nineteenth century. This does not mean, of course, that the Bible has been a stranger to criticism. Origen was a critic, as well as a Biblical

theologian of the highest order. But now the mood was different from that of Origen's day, there was a new positivism in the air, and the locus of religious authority tended to shift away from Scripture. To be sure, Albrecht Ritschl, a product of the positivistic ethos himself, tried to meet the challenge with this motto as his guide—"Back to the New Testament by way of the Reformation." Ritschl and his contemporaries wanted to take seriously the dimension of history, the very history which had tended to relativize Jesus and to reduce theology to the philosophy of religion, and to use it in the service of the Christian faith.

The problem did not begin with Ritschl. The new movement in theological thought had begun at the turn of the century, in 1799, when Schleiermacher had published his famous *Addresses on Religion.* The author's aim was apologetic. He was speaking to a generation that no longer had to fight the battle of Biblical authority. Their fathers had waged this struggle and thought themselves to have won it on rationalistic grounds. The next generation, Schleiermacher's contemporaries, could simply ignore the Gospel. They were the cultured despisers to whom Schleiermacher directed his words. His aim was to find a new locus of authority, and his answer was in pious feeling, in the experience of dependence. Here the life of man seems to be touched by something else, and Schleiermacher claimed that this is a dimension of human existence that cannot be ignored. It is easy to see in retrospect that theology would become subjectivized, that its legitimate object would be lost, and that it would become a discipline within the history of religion. Dr. Barth, in his essay, "Evangelical Theology in the Nineteenth Century," concludes that "the Christian was condemned to uncritical and irresponsible subservience to the patterns, forces, and movements of human history and civilization. Man's inner experience did not provide a firm enough ground for resistance to these phenomena."

When the nineteenth century ended, and the date of this for theology is 1914, a heroic effort was made to restore the balance. Revelation became a central theme of the new theology. Nearly every theologian, beginning with Dr. Barth, felt compelled to write a book on revelation, and the Barthian movement has been the most influential in our own generation. Its very success, though, has been its weakness. It has tended toward Biblicism, has often ignored both the issues raised and the tools produced by the nineteenth century, and has had little influence on contemporary culture. The popularity of Rudolph Bultmann's efforts at demythologizing stands as judgment on its failure. And the Protestant minister, aware of his responsibility to those to whom he ministers, is left with the question of his authority. If his is the service of the Word of God, where does he find this Word in the face of the steady erosion of Biblical authority for most of the people with whom he has to deal?

Let me suggest, in the second place, that the Protestant minister's dilemma is further accentuated by the crisis in words. If we turn again to the sixteenth century and the Protestant Reformation, we find that words were new possessions for the men and women in the pew. The printing press had been invented; people had begun to read and

understand. The visual education of the medieval cathedral, the Biblical stories told in stained glass and in stone, was now obsolete. The Scriptures were turned into the vernacular, and the people began to participate in the liturgies of the Protestant churches. Those who condemn the liturgical revival today should look again at the movement from the altar to the pew that took place in the sixteenth century. Pamphlets and tracts were written and distributed all over Europe. One remembers, for example, this facet of Martin Luther's career, his pamphleteering among the German nobility and people. Words had a premium and were taken seriously. Sermons were attended and the Word gladly heard.

In the years since, and especially today, we see the debasement of words. Ours is an age of propaganda, where words have become cheap. All the media of mass communication are geared to the ends of propaganda, with the aim of creating an image, supplying a point of view, of stirring up the emotions, and of producing built-in responses.

We can see the crisis in words in what has happened to newspaper reporting both here and abroad. Never were editorial pages less significant than now. They are redundant. The news stories themselves are subjective and slanted. It should be quite obvious to any rational person that the editorial page begins on page one of the newspaper and continues through to the very end.

Is there any wonder then that discerning people distrust all words? This does not make it any easier for the Protestant minister for whom words are the vehicle for the proclamation of the Word. He has grown accustomed now to the common phrase, "Stop preaching," and to the charge that pulpit oratory and homiletical morality are empty of content. He may even find himself tempted to use his pulpit for propaganda and to reduce the Gospel to a Christian ideology tailored to the whims or to the self-interest of his own congregation.

The crisis of the Word, therefore, is compounded by the emptiness of our words. Let me add, parenthetically, that the Gospel seems to have anticipated this. The Word of God is never mere word; it is never something that is spoken emptily. It always involves action and deed. God attached to his Word concrete signs and seals, the sacraments of the Church. Word and sacrament belong together, another balance that we should seek to restore, if we are to be led to the New Testament meaning of incarnation and witness.

My final point has to do with the third element in the Protestant minister's dilemma, the crisis of his office within the Church. Where does one begin his understanding of the Church and her ministry? Our Lord said, "On this rock I will build my church, and the gates of hell shall not hold out against it." Theodore Beza, Calvin's successor in Geneva, told the French king that the church receives blows rather than giving them, but that she is an anvil that has worn out many hammers. And all of us at one time or another have caught a vision of and have experienced the reality of this Church. Moreover, our presence here tonight indicates that we have been called to serve as ministers of the great Church. But how do we understand this ministry within the context of the Church? It is my con-

viction that this question must be answered if we are to escape being impaled forever on one horn or the other of the dilemma that has been produced by the ecclesiology of the past fifty years.

Earlier this year in Edinburgh the ecumenical movement celebrated its fiftieth anniversary. This movement grew out of a missionary conference held in Scotland's capital in 1910. In the years since, this movement has furnished the context within which much theological thought has taken place. This is especially true of ecclesiology, since the problems of order have proved the most formidable in any discussion of unity among the churches. Two conceptions of ministry have tended to dominate the discussions, conceptions that many of us feel to be inadequate, and thus the Protestant minister's dilemma has been further complicated in our own time by the persistent failure to examine closely or sympathetically his office.

The first answer was produced by the Anglo-Catholic wing of the Church of England and was influential in all ecumenical discussions between 1910 and the First Assembly of the World Council of Churches in Amsterdam in 1948. The Tractarian Movement in the late nineteenth century had made its impact, and many leaders in key positions and some of the best theological minds in England had been influenced by this movement. I suppose that *The Apostolic Ministry*, edited by K. E. Kirk, the late Bishop of Oxford, although it was published as late as 1946, can stand as the accepted statement of the Anglo-Catholic contingent. Dr. Kirk wrote that "the decisive formula for all non-episcopal Christendom is of course the phrase, 'the priesthood of all believers.'" He points out that the phrase itself is ambiguous, that it can mean the priesthood of all believers corporately or that it can mean the priesthood of all believers individually, and then adds that although there is a modicum of truth to be held in the former, still the proper starting point for understanding the nature of the Church and ministry is not in the Church at all, but in the apostles who received their commission directly from Christ Himself, and by virtue of that commission were able to transmit it to their successors. This is the doctrine of an apostolic line of descent, a reaffirmation of Cyprian's dictum that the bishop is the priest and only priest.

According to this view, the ministry is parallel to the Church and over the Church rather than a part of her. The Church is dependent on the ministry and not the ministry on the Church. The Church seems to be an outgrowth of the ministry, a derivative of it. The Protestant minister does not argue the reality of apostolicity. He is familiar with apostolic creed, apostolic canon, and apostolic bishop in the early Church, and he is also familiar with apostolic gospel! He is more impressed with the kind of apostolicity that is determined by fidelity to this gospel than to some mechanical line, and he is quite sure that the discussions that have taken place and the books that have been written have somehow missed him. He finds it difficult if not impossible to subsume grace, sacraments, even ecclesiology under the rubric of any ministry other than Christ's own. He believes in the historical dimension of ecumenicity, in the catholicity of his own tradition whether he be Lutheran

or Reformed, but he finds it impossible to agree that there is only one valid mechanical line of continuity from Christ and his apostles.

We are aware that there is a radically different situation in the world since the close of World War II. The new nations in Asia and Africa have altered the old balance, and the so-called younger churches have begun to play a much more important part in ecumenical thought and action. It has been discovered that leadership in these churches, just as in the nations in which they serve, is a crucial problem, and that new forms of ministry and new structures of church life must be found or developed. There are congregations in Indonesia, for example, that will never have a valid ministry if they must wait for a full-time, seminary-trained leader. Hence the older questions of faith and order, mutual recognition of ministries, inter-communion, etc., have become increasingly irrelevant to their situation and look more and more like an intra-mural debate between Western bourgeois churches. A reaction against all formal ministries has set in, and the pendulum has swung from one extreme to the other, from an emphasis on succession that is parallel to but not quite a part of the Church, to the ministry of the laity, a sort of ecclesiastical egalitarianism. Again, the Protestant minister feels that his position has been missed, that the discussion has somehow passed him by. He cannot claim episcopal ordination in the Anglo-Catholic sense, nor can he claim to be a layman without any special office.

Lest I be misunderstood, let me say as plainly as I can that there is a ministry of the laity and that without it the Church is impoverished. Dr. Kraemer is surely correct when he calls the laity the frozen assets of the Church. It is the layman, who in the fulfillment of his vocation in the world, claims the world for Christ its King. At the same time, we should admit that there is a great deal of fuzzy thinking about the ministry of the laity. It is significant that most of the talk about the lay movement is being done by the clergy and not by the layman at all. There is a stirring among the laity and a desire for service that should be used to the utmost in the fulfillment of the Church's mission, but this will be done outside the Church as the Church realizes her mission in the world. Too often we take interested laymen, bring them into the machinery of the Church, and squeeze out all their enthusiasm. The layman stands as a constant reminder that the Church's vocation must be fulfilled in the world.

The theology of the so-called lay movement has been built around the phrase, "the priesthood of all believers." You will recall that Dr. Kirk claimed that this is the decisive formula for all non-episcopal Christendom. This is incorrect. It is a phrase that quivers with ambiguity. Not only is the question of corporate priesthood versus individual priesthood left unanswered, but the very word "priest" is misleading, and there is a tendency to forget that the formula has meaning only within the context of all believers. I agree with Dr. Visser t'Hooft that we can speak of the general deaconhood of all believers, for we are all involved in *diakonia*, in the service which we perform to our Servant Lord. I suspect that the idea of deaconhood is much clearer today than that of priesthood

and that it has much more relevance to our common ministry.

In any effort to solve the dilemma of the Protestant minister, whether it be occasioned by the crisis of the authority of the Word, the crisis of the emptiness of words, or the ambiguity of his special office, the starting place must be the crucified, risen and ascended Christ, who reigns as Lord and Head of the Church. He is the basis of the New Testament ecclesiology. In Ephesians 4, for example, we read how Christ gives gifts to the Church in order that his own ministry may continue through her. The ministry of Christ did not cease with the Ascension, nor is his ministry other than that which he performed in Jerusalem, Galilee, and Samaria. This same ministry, sealed now in Calvary, is committed to the whole Church, and for this work Christ gives gifts to those who are within the Body. Some are equipped and called to be apostles, others prophets, others evangelists, others pastors and teachers. Not everyone is given the same gifts and no one is given every gift. We are in the Church because we are incomplete without each other.

Perhaps this will help us to understand that the ministry of the Church is the ministry of Christ. His is the only essential ministry, and all others are derivative, to use Dr. Kirk's distinction. Christ is the preacher who proclaims himself through us. He is the Evangelist who continues his own ministry through the Church. He has not abdicated, nor has he delegated his position to another.

The New Testament does not seem to be greatly concerned with the Church's order *per se*. This should not surprise us, for church order is a static conception. It breeds introversion and introspection. It tends to become Parmenidean and frozen. The New Testament church was dynamic, fluid, willing to innovate and to adapt as it engaged the various situations in the first century world. It is not the noun "order" but the verb that should take precedence, as we inquire about how Christ orders his Church for the performance of her mission. "The order of the Church is the true one," Wilhelm Niesel writes, "when it expresses the fact that Christ is the sole Lord and Master of his own."

The ministry of Christ will always have several parts. There will be the ministry of Word and Sacrament through which Christ proclaims Himself. There will be the ministry of pastoral care and oversight and the ministry of mercy, all parts of Christ's one ministry, and there will be special offices to meet new situations that arise. Certainly today the Church's order should exhibit sufficient flexibility for new offices and ministries to emerge in order to meet the needs of the new age that is dawning.

Once we have seen New Testament ecclesiology in perspective, we can go back and raise the question about the ministry of the Word. What is the special office of the Protestant minister? Is it not still true that that which has been left out of Dr. Niebuhr's suggestion about the pastor-director is the very thing which should be placed first in any discussion of the minister's office? While the minister cannot claim to be a prophet in the strict Biblical sense, he does have a prophetic role to perform as the One through whom the living Word of God is addressed to all flesh. And is it not equally true that the

greatest weakness of Protestantism today is its slow but steady accommodation to culture and its gradual muting of the Word. For the Protestant minister the greatest sin is to attempt to bind the Word of God. This is another way of saying that Jesus Christ is not Lord. The Protestant pulpit should be a symbol of the freedom of the Word of God, and thus Protestantism should accomplish a perpetual *metanoia.* It must challenge every human achievement, whether at the level of the individual or at the level of the human institution, and bring it under the scrutiny and judgment of God's Word for correction and renewal. And any attempt to domesticate the Word or to control it is a denial of the Lordship of the Lord.

Again, the ministry of the Word is needed for the teaching function of the Church. We need desperately to recapture the office of the teaching elder. To be an ordained minister involves years of preparation and carries a certification of competence. The minister is one who, besides being called, has paid the price of preparing himself for his office and is ready to teach and to teach others to teach, thus equipping the saints for the work of the ministry and for the upbuilding of each other into the unity of Christ. One of my colleagues has recently suggested that the magnitude of our educational task is the greatest now that the Church has known since the first three centuries of Her life, when She undertook the Christian education of the Graeco-Roman world. It is my conviction that this teaching task is our greatest challenge today and that it will prove to be the most effective evangelism with this generation.

The counselor, the chaplain, and the other types of ministries that have emerged or will emerge in our time have to do with the Word, spoken sometimes to groups and communicated at other times from person to person. No matter what variety of ministry may be our lot, we shall have to do with the Word of God and shall be negligent to the point of impiety if we fail to acquire the most thorough competence in it. This is especially necessary if lay men and lay women are to receive from us the sort of instruction that is necessary to the development of a virile lay movement. They have the right to expect from us clarity about the meaning of the gospel and about what the Church has thought and has done in order that they may understand the nature of the Church's mission and their place in the Church's ministry. "Without pastors and doctors there is no guidance in the Church," Calvin wrote, and we who have been called to the ministry of the Word have these years to lay the foundation of learning that will be the basis of that guidance and to acquire the competence for the performance of our ministry.

THE IDEA OF NECESSARY BEING

JOHN H. HICK

I SHOULD like to begin by expressing my sense of the very great honor which you have done me in calling me to be a teacher in Princeton Seminary, especially at this time when the character of theological education is being rethought and new paths are being marked out. One cannot be here at this juncture in the history of the Seminary without being conscious of exciting developments taking place, and without feeling highly privileged to be involved in them as a member of the faculty.

I fear that I cannot hope to fill the gap which has been left by the retirement of my distinguished predecessor, Professor Emile Cailliet. Dr. Cailliet is a scholar well known on two continents, especially (although not only) as a leader in the current revival of the study of Pascal. He is a man great in erudition, great in spirit, and a great master of thought and language; and we have all rejoiced recently to see appear the first of what will no doubt be a series of works of his retirement, to add to the set of important books which he published during and before his tenure of this chair.

It would be appropriate no doubt to devote this address to indicating what I take the subject of Christian Philosophy to be, and in what way it seems to me most proper to pursue it. However I do not propose to do this. Amongst other reasons, I am not sure that, strictly speaking, there is any such subject as Christian Philosophy, and in discussing the question I might well be pulling from under me the chair on which I am sitting!

However if I were challenged to characterize in a phrase my own philosophical point of view I should describe it as religious empiricism. By this I mean to indicate a position within the modern empiricist tradition which goes back in Western thought to David Hume. In the last several generations Christian thinkers have generally been philosophical idealists or, more recently, existentialists. I believe however that a philosophical standpoint which is to be adequate to the interpretation of the Christian faith, especially in this age of the dominance of scientific thinking, must be radically and consistently empiricist. A Christian empiricism must seek to make good the claim of Christianity to witness to *facts*, facts which have their own special structure and which are unique in their significance for human beings, but facts whose genuinely factual character can be established by empiricist criteria.

I should like this evening to discuss one of the traditional concepts of theology from this point of view.

I

"Necessary being" is one of the terms by means of which Christian thought has sought to define the difference between God and man. The notion of necessary being, applied to God and withheld from man, indicates that God and man differ not merely in the characteristics which they possess but more fundamentally, in their modes of being,

or in the fact that they exist in different senses of the word "exist."

That such a distinction, however it may best be expressed, is essential to the Christian concept of God is agreed virtually on all hands. Paul Tillich in our own day emphasizes the distinction to the extent of using different words to refer to the reality of God and of man respectively. Human beings and other created things exist; God, on the other hand, does not exist, but is Being-itself. This is the most recent way of formulating a discrimination which has been classically expressed in the history of Christian thought by the idea of the necessary being of God in contrast to the contingent being of man and of the whole created order.

There are however two importantly different concepts which may be, and which have been, expressed by the phrase "necessary being." "Necessary" is usually intended to mean *logically* necessary, and thus gives rise in theology to the concept of a being such that it is logically impossible that this being should not exist. But less commonly "necessary" is intended to mean what we may distinguish as *factually* necessary. Related expressions which are sometimes used are "empirically," "materially," and "causally" necessary. The distinction between logical and factual necessity was first drawn, so far as I know, by Immanuel Kant in the *Critique of Pure Reason*, where he treats of the category of necessity, derived from the necessary or analytic proposition in formal logic. The schema of this category in time is given by him as existence of an object throughout all time (B 184); and suggests the notion of a temporally unlimited being. This is an important aspect, although not the whole, of the concept of God as a factually necessary being. I wish to elaborate this notion of factual necessity, and to argue that when appropriately spelled out, it is an essential element in the Christian doctrine of God; but that the notion of logical necessity, on the other hand, is both philosophically and religiously profitless, and indeed even dangerous, to theology.

It is important to distinguish explicitly between logical and factual necessity, not only for the elucidation of the doctrine of God within the Church, but also in the interests of apologetics. For a number of contemporary philosophers have assumed that Christian theology requires the notion of a logically necessary being, and having perceived that this idea is rendered meaningless by the modern understanding of the nature of logical necessity, have rejected what they suppose to be the Christian concept of God. They are however, I believe, mistaken in their initial assumption. My thesis thus has a three-fold bearing. I wish to suggest, as a matter of theology, that the idea of the divine being or *esse* as factually necessary is more adequate to the data of Christian faith than the idea of God's being as logically necessary; and as a matter of philosophy, that the idea of factually necessary being is immune from the criticisms which have rightly been levelled against the concept of logically necessary being; and as a matter of history, that the notion of God's being as factually necessary has a stronger claim to be regarded as the normative Christian meaning of the term "necessary being" than has its interpretation in terms of logical necessity.

Let us begin with the idea of logically necessary being. To say that God has logically necessary being, or that His existence is logically necessary, is to say that it is logically impossible that God should not exist; or that the concept of God is such that the proposition "God exists" is a logical, analytic or a priori truth; or again that the proposition "God does not exist" is a self-contradiction, a statement of such a kind that it is logically impossible for it to be true. Such a claim, however, contravenes the fundamental positions of empiricist philosophy. To argue these fundamental positions at this point would occupy more than the remainder of my time, and I must instead adopt a Tillichian device and simply affirm that I stand within the Empiricist Circle. As seen from within this circle, an existential proposition (in the sense which this term has in logic—that is, a proposition asserting existence) cannot be logically necessary. For modern empiricism is largely founded upon the distinction between, in Hume's phrases, "the relations between ideas" on the one hand, and "matters of fact and existence" on the other. Given this distinction, logical necessity clearly belongs to the sphere of the relations between ideas. The ideas of "larger" and "smaller." for example, are such that it is logically necessary that if A is larger than B, then B is smaller than A, the necessity arising from the meanings which we have given to the words "larger" and "smaller." On the same principle, such propositions as "God is omniscient" and "God is omnipotent" express necessary truths once "God" has been defined as "a Being who is omniscient and omnipotent" or, compendiously, as "unlimited Being." Given this definition, it is not only a truth but an analytic or tautological truth that God is omniscient and omnipotent; for the definition renders it incorrect to call a Being "God" who is other than omniscient and omnipotent. But, on the other hand, "God exists" cannot be treated in the same way. God cannot be defined as existing. For, in the familiar slogan which has emerged from the critiques of the Ontological Argument, existence is not a predicate. To say that x exists is not to define, or to expand the definition of, the term "x," but is to assert that this term refers to some object. And whether a given description has a referent or, to use another terminology, whether a given concept has denotation, is a question of fact which cannot be settled a priori by definition.

The logical doctrine involved, which had been previously clearly delineated by Hume and Kant, has been formulated definitely by Bertrand Russell in his theory of descriptions.* Russell showed that the question, "Does x exist?" does not entail that in some prior sense the x of which we speak is, or subsists, or has being; and further, that the assertion that x exists is not an attribution to a subsisting x of the further characteristic of existence. It is rather the assertion, with regard to a certain description (or name as standing for a description) that this description has a referent. Thus "horses exist" has the logical form: "there are x's such that 'x is a horse' is true." Such an analysis exorcises the puzzle which has tended since the time of Plato to haunt negative existential propositions.

* *Introduction to Mathematical Philosophy*, 2nd ed., 1920, ch. 16.

"Unicorns do not exist" does not entail that unicorns must first in some mysterious sense *be* in order that we may then say of them that they do not exist; it means simply that "there are no x's such that 'x is a unicorn' is true." And "God exists" means "There is one (and only one) x such that 'x is omniscient, omnipotent, etc.' is true." Admittedly this Russelian analysis does not have any direct preaching value! Professor Macleod would not encourage his students to proclaim in ringing tones from the pulpit that "there is one (and only one) x such that 'x is omniscient, omnipotent, etc.! is true." But although it lacks sermonic power, the theory of descriptions does have value as making plain the logical character of propositions asserting existence. Their character is such that they cannot be true by definition, nor therefore by a priori necessity. It is thus a misuse of language to speak of a being whose nonexistence is logically impossible. I conclude accordingly that we must repudiate all talk of God as having necessary being, when the necessity in question is construed as logical necessity.

Granting then that the notion of God's existence as *logically* necessary has to be ruled out as untenable, it is perhaps worth asking, as a matter of history, whether this notion has in fact figured at all prominently in Christian thought. The first great thinker of the Church who comes to mind in this connection is St. Anselm of Canterbury. His ontological argument, to the effect that the concept of God, as the concept of the greatest conceivable being, entails the existence of God, appears to be an attempt to show that the proposition "God exists" is a logically necessary truth. Certainly Descartes' version of the ontological argument has this character. According to Descartes, as the concept of a triangle entails the truth that its internal angles are jointly equal to two right angles, so the concept of God entails the truth that God exists. But in Anselm himself there is another line of thought which stands in conflict with such an interpretation, and I wish to point to this conflicting tendency without however presuming to decide whether Anselm's thought contains an unresolved inner conflict, or whether there is a deeper harmony that can properly be attributed to him.

In the second formulation of the ontological argument, in the third chapter of the *Proslogion*, we read that "it is possible to conceive of a being which cannot be conceived not to exist" (potest cogitari esse aliquid, quod non possit cogitari non esse). On the face of it this statement would seem to confirm the view that Anselm has in mind what we would today call the notion of logically necessary being. For the most natural interpretation of his words, at any rate by a twentieth century reader, is that a being which cannot be conceived not to exist is a being whose non-existence is logically inconceivable, that is to say, logically impossible. However, when we turn to chapter 4 of Anselm's reply to Gaunilon we find that he states explicitly what he means by the notion of beings which can and which cannot be conceived not to exist. "All those objects, and those alone," he says, "can be conceived not to exist, which have a beginning or end or composition of parts: also . . . whatever at any place or at any time does not exist as a whole. That being alone, on the other hand, cannot be conceived not to exist, in which any conception discovers

neither beginning nor end nor composition of parts (nec initium nec finem nec partium conjunctionem), and which any conception finds always and everywhere as a whole."

Here we have something quite different from the claim that "God exists" is a logically necessary truth. We have instead the essence of the contrasting notion of factual necessity, the notion, that is, of God as sheer, ultimate, unconditioned reality, without beginning or end. Another and more fundamental aspect of the full concept of factual necessity, namely *aseity*, is contributed by Anselm in the *Monologion*, chapter 6, where he draws the distinction between existence *a se* and existence *ab alio*. It would appear, then, that the concept of necessity revealed in Anselm's actual usage is not logical but factual necessity.

Let us now turn the centuries to St. Thomas, who also used the term "necessary being." The conclusion of his Third Way argument is that "there must exist something the existence of which is necessary" (oportet aliquid esse necessarium in rebus). But he also, I believe, uses the idea of necessary existence in the sense of factually, and not logically, necessary existence. For in the Third Way passage the mark of contingency is transiency, or temporal finitude—having a beginning and an end in time. And by contrast the mark of non-contingency, or of the necessary being of God, must be not having a beginning or an end in time—in other words, *eternal* existence. And this is part of the notion of factually necessary being.

II

I mentioned earlier that a number of contemporary philosophers have assumed that the Christian concept of God requires the notion of logically necessary being, and have proceeded to draw damaging conclusions from this assumption. I should like now to look at one such treatment, that of Professor J. N. Findlay of London University in his much discussed article, "Can God's existence be disproved?"*

Professor Findlay is, so far as I know, the first philosopher to have proposed an *a priori* proof of the non-existence of God. He puts the ontological argument into reverse by contending that the concept of deity, so far from guaranteeing the existence of an object corresponding to it, is such as to guarantee that no object corresponds to it.

Findlay defines the concept of God as that of the adequate object of religious attitudes, a religious attitude being described as one in which we tend "to abase ourselves before some object, to defer to it wholly, to devote ourselves to it with unquestioning enthusiasm, to bend the knee before it, whether literally or metaphorically" (p. 49). Such an attitude is rationally adopted only by one who believes that the object to which he relates himself as a worshipper has certain very remarkable characteristics. Findlay lists the most important of these characteristics. First, an adequate object of religious attitudes must be conceived as being infinitely superior to ourselves in value or worth. (Accordingly Findlay refers to this object as "he" rather than as "it.") Second, he must be conceived as being unique: God must not merely be one of a class of beings of the same kind, but must stand in an asymmetrical relationship

* *Mind*, 1948. Reprinted in *New Essays in Philosophical Theology*, edited by Flew and Macintyre, London, 1955.

to all other objects as the source of whatever value they may have. Third, says Findlay, the adequate object of religious attitudes must be conceived as not merely happening to exist, but as existing necessarily; if he merely happened to exist he would not be worthy of the full and unqualified attitude of worship. And fourth, this being must be conceived as not merely happening to possess his various characteristics, but as possessing them in some necessary manner. For our present purpose we may conflate these two necessities, necessary existence and the necessary possession of properties, and treat them as one. It should be borne in mind throughout that in Findlay's argument "necessary" means "logically necessary."

It is the last two in his list of requirements that provide the ground for Findlay's ontological disproof of theism. "For if God is to satisfy religious claims and needs, he must be a being in every way inescapable, One whose existence and whose possession of certain excellencies we cannot possibly conceive away. And modern views make it self-evidently absurd (if they don't make it ungrammatical) to speak of such a Being and attribute existence to him" (p. 55). For, as we have already noted, post-Humean empiricism can assign no meaning to the idea of logically necessary existence, since nothing can be conceived to exist that cannot also be conceived not to exist. No proposition of the form "x exists" can be analytically true. Hence, Findlay argues, the concept of an adequate object of religious attitudes, involving as it does the notion of a necessarily existent being who possesses his characteristic in some necessary manner, is a self-contradictory concept. We can know *a priori*, from inspection of the idea itself, that there is and can be no such being.

We may distinguish in Findlay's argument a philosophical premise to the effect that no existential propositions (or propositions asserting existence) can be necessary truths, and a theological premise to the effect that an adequate object of religious worship must be such that it is logically necessary that He exists. Of these two premises I wish to accept the former and reject the latter. I deny, that is to say, the theological doctrine that God must be conceived, if at all, in such a way that "God exists" is a logically necessary truth. I deny this for precisely the same reason as Findlay, namely that the demand that "God exists" should be a necessary truth is, like the demand that a circle should be square, not a proper demand at all, but a misuse of language. Only, whereas Findlay concludes that the notion of an adequate object of religious attitudes is an absurdity, I conclude that that of which the idea is an absurdity cannot be an adequate object of religious attitudes; it would on the contrary be an unqualifiedly *in*adequate object of worship.

Let us then ask the question, which seems highly appropriate at this point, as to how religious persons actually think of the Being whom they regard as the adequate object of their worship. What is it in the Christian experience of God that lies behind the idea of necessary being?

The concept of God held by the biblical writers was based upon their experience of God as awesome power and holy will confronting them and drawing them into the sphere of his on-going purpose. God was known as a dynamic

will interacting with their own wills; a sheer given reality, as inescapably to be reckoned with as deadly storm and life-giving sunshine, or the fixed contours of the land, or the hatred of their enemies and the friendship of their neighbours; indeed even more ineluctably so, as the Book of Jonah emphasizes. God was not for them an inferred entity; he was an experienced reality. The biblical writers were (sometimes, though doubtless not at all times) as vividly conscious of being in God's presence as they were of living in a physical environment. Their pages resound and vibrate with the sense of God's presence, as a building might resound and vibrate from the tread of some great being walking through it. They thought of this holy presence as unique—as the maker and ruler of the Universe, the sole rightful sovereign of men and angels, as eternal and infinite, and as the ultimate reality and determining power, in relation to whom his creatures have no standing except as the objects of his grace. But nowhere in the biblical thought about God is use made of the idea of logical necessity. The notion is quite foreign to the characteristically Hebraic and concrete utterances found in the Bible, and forms no part of the biblical concept or concepts of God.

But, it might be said, was it not to the biblical writers inconceivable that God should *not* exist, or that he should cease to exist, or should lose his divine powers and virtues? Would it not be inconceivable to them that God might one day go out of existence, or cease to be good and become evil? And does not this attitude involve an implicit belief that God exists necessarily, and possesses his divine characteristics in some necessary manner? The answer, I think, is that it was to the biblical writers psychologically inconceivable—as we say colloquially, unthinkable—that God might not exist, or that his nature might undergo radical change. They were so vividly conscious of God that they were unable to doubt his reality, and they were so firmly reliant upon his integrity and faithfulness that they could not contemplate his becoming other than they knew him to be. They would have allowed as a verbal concession only that there might possibly be no God; for they were convinced that they were at many times directly aware of his presence and of his dealings with them. But the question whether the non-existence of God is *logically* inconceivable, or *logically* impossible, is a purely philosophical puzzle which could not be answered by the prophets and apostles out of their own first-hand religious experience. This does not of course represent any special limitation upon the biblical figures. The logical concept of necessary being cannot be given in religious experience. It is an object of philosophical thought and not of religious experience. It is a product—as Findlay argues, a mal-formed product —of reflection. A religious man's reply to the question, "Is God's existence logically necessary?" will be determined by his view of the nature of logical necessity; and this view is not part of his religion but part of his system of logic, if he has one. The biblical writers in point of fact display no view of the nature of logical necessity, and would probably have regarded the topic as purely academic and of no religious significance. It cannot reasonably be claimed, then, that logically necessary existence was part of their conception

of the adequate object of human worship.

What, we must therefore ask, has led Findlay to hold so confidently that logically necessary existence is an essential element in the religious man's concept of God? His process of thought is revealed in these words: "We can't help feeling that the worthy object of our worship can never be a thing that merely *happens* to exist, nor one on which all other objects merely *happen* to depend" (p. 52). The reasoning here is that if a being does not exist by logical necessity, he merely happens to exist; and in this case he ought not to be worshipped as God. But in presenting the dilemma, either God exists necessarily, or he merely happens to exist, Findlay makes the very mistake for which he has criticized the theologians. Findlay should be the last person to use this dichotomy, since he has himself rendered it inoperative by pointing out that one half of the dichotomy is meaningless. And to remove half a dichotomy is to remove the dichotomy. If for example it is said that all human beings are either witches or non-witches, and it is then discovered that there is no such thing as a witch, it becomes pointless, and indeed misleading, to categorize everyone as a non-witch. Likewise, having concluded that the notion of necessary existence has no meaning, to continue to speak of things merely *happening* to exist, as though this stood in contrast to existing by logical necessity, no longer has any validity. But Findlay, after ruling out the notion of necessary existence, in relation to which alone the contrasting idea of "merely happening to exist" has any meaning, continues to use the latter category, and what is more, to use it as a term of reproach! This is a very advanced form of the method of having it both ways.

Our conclusion concerning Findlay must be that he has only disproved the existence of God if we mean by God a being whose existence is a matter of logical necessity. Since however we do not mean this, we may take Findlay's argument instead as emphasizing that we must either abandon the traditional phrase "necessary being," or else be very clear that the necessary being of God is not to be construed as *logically* necessary being.

III

We have arrived thus far at an identification of the necessary being of the Godhead with that characteristic which the Scholastics termed *aseity*, or being *a se*. The usual English translation, "self-existence," is strictly a meaningless phrase, but for the lack of a better we may continue to use it. The core of the notion of *aseity* is independent being. That God exists *a se* means that he is not dependent upon anything for his existence. In contrast to this the created Universe and everything in it exist *ab alio*. For it is true of each distinguishable item composing the Universe that its existence depends upon some factor or factors beyond itself. Only God exists in total non-dependence; he alone exists absolutely as sheer unconditioned, self-existent being.

From God's *aseity*, or ontic independence, his eternity, indestructibility and incorruptibility can be seen to follow. A self-existent being must be eternal, i.e. without temporal limitation. For if he had begun to exist, or should cease to exist, he must have been caused to exist, or to cease to exist, by some

power other than himself; and this would be inconsistent with his aseity. By the same token he must be indestructible, for to say that he exists in total ontic independence is to say that there is and could be no reality with the capacity to constitute or to destroy him; and likewise he must be incorruptible, for otherwise his *aseity* would be qualified as regards its duration. Further, to refer back to Findlay's discussion, it is meaningless to say of the self-existent being that he might not have existed or that he merely happens to exist. For what could it mean to say of the eternal, uncreated creator of everything other than himself that he merely happens to exist? When we assert of a dependent and temporally finite being, such as myself, that I only happen to exist, we mean that if such-and-such an event had occurred in the past, or if such-and-such another event had failed to occur, I should not now exist. But no such meaning can be given to the statement, "A self-existent being only happens to exist," or "might not have existed." There is no conceivable event such that if it had occurred, or failed to occur, a self-existent being would not have existed; for the concept of *aseity* is precisely the exclusion of such dependence. There is and could be nothing that would have prevented a self-existent being from coming to exist, for it is meaningless even to speak of a self-existent being as *coming* to exist.

What may properly be meant, then, by the statement that God is, or has, necessary as distinguished from contingent being is that God *is*, without beginning or end, and without origin, cause or ground of any kind whatsoever. He *is*, as the ultimate, unconditioned, absolute, unlimited being.

On the one hand, that God is, is not a logically necessary truth; for no matter of fact can be logically necessary. The reality of God is to us a sheer datum. But on the other hand this is an utterly unique datum. That God is, is not one fact amongst others, but is related asymmetrically to all other facts as that which determines them. This is the ultimate given circumstance behind which it is not possible to go with either question or explanation. For to explain something means either to assign a cause to it or to show its place within some wider context in relation to which it is no longer puzzling to us. But the idea of the self-existent Creator of everything other than himself is the idea of a reality which is beyond the scope of these explanatory procedures. As self-existent, such a being is uncaused, and is therefore not susceptible to the causal type of explanation; and as the Creator of all things other than himself he stands in no wider context—on the contrary, his creative action constitutes the context in which all else stands. He is the ultimate reality, about which it is no longer meaningful to pose the questions which can be asked concerning other realities. For this reason God cannot but be mysterious to us. He is mysterious, not merely because there are questions about him to which we do not know the answers, but because we frame questions about him to which there are no answers since the questions themselves can have meaning only in relation to that which is not ultimate. As the final unconditioned, all-conditioning reality God cannot be included within any system of explanation. This is not to say that we cannot know any truths about him, but that such truths are not logically deduced

conclusions but sheer incorrigible facts disclosed within human experience. We may express this by saying that God has no characterizing name; he is not of any kind, or for any reason, or from any cause; he just *is*, and is what he is. When he reveals his nature to man he says to Moses "I shall be what I shall be"; and the fulfilment of that prolepsis is in the fact, the historically given fact, of Jesus Christ.

IV

One further step remains to be taken. For there are two respects in which the concept of *aseity* is less than adequate to the Christian understanding of God, or at least there are two dangers to be guarded against in speaking of God's *aseity*. One is the danger of understanding *aseity* in a purely static sense; and the other is the readiness of *aseity* to be construed in merely negative terms, simply as independence. The next major original treatment of the subject since Aquinas, that of Karl Barth in our own time, appears to have been undertaken with these two dangers in mind; and it is accordingly to Barth that we now turn.

In Volume Two, Part One of his *Dogmatics*, Barth has a section on the *aseitas Dei* under the heading, The Being of God in Freedom. As against any tendency to think of God as static, self-existent substance, the term "freedom" reminds us that God is the living God, the Life which is the source of all life, and that he is Life not only as an Agent in human time, but also in his own hidden being, apart from and prior to that which is other than himself. This is an important aspect of the Christian concept of God. The Scholastic "actus purus," and the more biblical term "life," both point to it; and Paul Tillich, in his own theological system, seeks to introduce the same dynamic note when he refers to God as "the power of Being." All these terms—pure act, divine life, freedom, and power—are of course symbolic in Tillich's sense of being expressions whose ordinary meaning is partially negated by that to which they point. That is to say (speaking more prosaically) even as we use them we are conscious of certain respects in which they would be misleading if taken literally. However, granting the symbolic character of these words, the term "freedom," as Barth uses it, does appear to have a special appositeness as supplementing the notion of *aseity*.

Barth draws a distinction between what he calls the primary, or ontic, and the secondary, or noetic, absoluteness or freedom of God. The former refers to God's absoluteness in himself, the latter to his absoluteness or Lordship in relation to his creation. This secondary absoluteness is characterized by Barth as total independence; God does not depend for his existence upon any factor external to himself. From this point of view, he is "the One who is free from all origination, conditioning or determination from without, by that which is not Himself" (307). But, Barth insists, we must not think of God's unique mode of being only or even primarily in negative terms, as the absence of dependence upon his creation. God's absoluteness in relation to the world is secondary and derivative. Behind it there lies the primary absoluteness or freedom which is prior to and outside of all relations. God is free, says Barth, "quite apart from His relation to another from whom He is

free" (301). God, in his own inner being, entirely apart from his creative action, is intrinsically free, and "the freedom to exist which He exercises in His revelation is the same which He has in the depths of His eternal being, and which is proper to Him quite apart from His exercise of it *ad extra*" (305).

This is one of the points at which, I believe, we see in operation that remarkable capacity to discern and instinct to cleave to the heart of the Christian tradition which makes Barth the very great theologian that he is. The being of God is not to be thought of primarily in his relation to the world, even though that relation be one of unqualified independence, but rather in the first instance as positive self-existence in unlimited richness and fullness of being. God should not be defined negatively as the One who does not depend upon other beings; on the contrary, his independence of the world is a corollary of his own sheer unique God-ness, his infinite and absolute uncreated self-sustaining life.

Let me now summarize in two sentences the conclusion which seems to me to emerge. This is the view that the idea of necessary being, as a part of the Christian doctrine of God, should be construed as a factual rather than as a logical concept. It is the concept of *aseity* or self-existence understood primarily not in negative terms, as non-dependence upon the world, but in positive terms, as ultimate being in infinite plenitude and freedom. Finally let me pose two questions which arise at this point, but which I have no time to pursue here. On what grounds do we as Christians make such statements about God as the one which I have just made? and, How may we think of God, conceived as ontically independent and self-existent, as creating and as entering into real relationship with his creatures? It is, I think, appropriate to end a lecture in philosophy, including Christian philosophy, with questions rather than with affirmations; for is it not of the very essence of the philosophical enterprise that one can never be content with what one has said but must always be raising further questions?

WHOLENESS OF LIFE

Otto A. Piper

Our Contemporary Situation

How do we feel about it? Our life seems to be atomized. Many demands are made on us, but without intrinsic connection. What good can be accomplished thereby? Similarly, all kinds of pleasures and entertainments are open to us, but they serve no common goal, and thus provide no real satisfaction. The Seminary is a symbol of that atomization. We have students from all parts of the world, all denominations; a multiplicity of course offerings and various views held by the illustrious members of the faculty. But we feel that our freedom to choose is a miserable freedom; for what reason should I choose?

Many attempts are made in our days to restore unity to life. In the political field, people will advocate bipartisan policy or establish dictatorships, both with the same goal: to wipe out diversity and to produce political conformity. Similarly, in the social sphere we are exposed to the pressure of the "American Way of Life": to every man the same education, a refrigerator, a car, a TV set and from two to three children. Let all people look alike and you have unity! In education the subject matter taught is considered secondary, while compulsory school attendance for all is advocated as the remedy. The formative influence of the high school is considered the social, political, and economic cement of the nation. Thus, the denominational school has become such a touchy issue. In addition, the media of mass communication contributes to standardize information, taste, and level of conversation. In religious life, the church has become a social institution. It does not matter which denomination you join, but be churchly. No wonder we have to deplore the religious illiteracy of our congregations. Church unity is in danger of becoming a problem of organization rather than of hallowed zeal. The goal in economic life is a fairly good remuneration for all kinds of work and a high standard of living, yet that means that all buy the same kind of commodities. We experience the standardization of food, hardware or records all over the country.

The insufficiency of these attempts is too obvious not to be noticed. They leave people with a sense of loneliness and a lack of personal contact; hence results modern man's anxiety. He feels lost in an unfriendly or indifferent world. People no longer have a love of nature or sense of nature. They see nature through the spectacles of modern life: to them it is the source of raw materials for technology, or an opportunity for finding pleasure (fishing, hunting, camping). Obvious is the lack of spontaneity and creativity in spite of an almost unlimited productivity, or perhaps on account of it. Our originality is a mechanical thing. We are content with doing something which is different from what was yesterday. Characteristic thereof is the place of statistics and the computer in scholarly research. Likewise, the modern novel, while adroitly telling events, is unable to create types of human character and

personality that will last, and similarly the movie. These features present the clearest indication of the loss of human substance in our generation. The error of the individualism of the 19th Century comes eventually to light. Being by oneself does not yield any real satisfaction.

Alleged Remedies

Disillusioned humanism is now offering various remedies. Some advocate exuberance of vitality, recommending daring enterprises, e.g., exploration, races, dangerous sports; while others think of excessive pleasure, good food, sex, liquor, plus nice or expensive garments. But everyone sighs under the curse of dissatisfaction. Increasingly stronger and cruder stimuli are constantly required to satisfy this craving for a full life. Symptomatic are the movies with their emphasis upon money, sex and violence. Others expect a satisfying life from a return to the past. In the field of politics they want the Republic instead of our modern democracy. Parallel to that movement we find in the religious field, fundamentalism, i.e., an attitude which stops seeking out God's will and moulding lives accordingly, because everything has already been said in the past. The result is stagnation, both in one's own spiritual life and in the church. Hardly more satisfactory is the propaganda of existentialism. It is an attempt to discover in oneself the meaning of life. But the feeling of existentiality amounts to a grotesque self-delusion. For the world does not change and does not cease to hurt us. Advising a man that he should "accept acceptance" is tantamount to telling him that he should make a fool of himself. The solution cannot be found either in an I-Thou relationship because with modern man the Thou is not granted independent existence and meaning. The fellow man is considered merely as a means of overcoming my solitude. I accept of the other person as much only as is in agreement with myself. Also quite popular is the belief in the solidarity of the group, e.g. in Fascism, National Socialism, and Communism. People are told that in order to have a united mankind it is necessary for the individual to abandon himself. Such patterns seem to work for a considerable number of people, but probably for those only who still live in a social set-up governed by tradition, and have not yet attained to a true sense of selfhood. Hence, such outlook is rare here in the north of the U.S.A., but it is still found in race relations.

The Basic Fallacy of Humanism

All these remedies are bound to disappoint us, because they start from mistaken conceptions of the reason why we are in this predicament. In some instances, the power of the individual is overrated. It is arbitrarily assumed that man is stronger than circumstances, or that the mind will always triumph over matter. For such results it is deemed sufficient that man should have a clear view of the present situation and its causes. Then it would be possible for him to contrive the means by which he will build a new world. This is the basis on which psychotherapy treats the individual, and political science claims to be the surest way for success in national and international politics. Present conditions are not the result of chance, they are the consequences of what man has been like and has been doing during the last one

hundred years. The power that technology and economic life hold over our life, the inescapable influence of the media of mass communication, the international tensions, are ultimately the outcome of the growing individualism of modern man. Everyone wants to be free and independent of others, and hoping that technology and money will bring about that result, he gives them the rein. That means he trusts in his material resources rather than in the inner forces of thought and moral will and faith. All the remedies modern man concocts are born out of that mentality. As a result, they contribute to aggravating the situation rather than improving it.

Closely related to the uninhibited individualism is the dominion that money wields over modern man. Money is considered the surest way to a satisfactory life. Hence, people attempt to make quickly much money. Yet this can be done only by dumping moral standards and getting unscrupulous. Thus the scramble for money not only destroys the inner life, but also becomes fatal to social life. In order to make much money, both husband and wife will work. The inevitable result is neglect of the children, the family lacks a real home, their house is only a common sleeping accommodation.

Next let us mention modern man's fatalism. He wants to be himself, while realizing that the modern world has become what it is by an intrinsic necessity. Hence the only hope for a truly human life lies in the belief in a meliorating tendency which is supposed gradually to overcome the conflict between the ego and social progress. History is held to move towards a state of things in which the individual will be the free and conscious agent of social life. Communism moves in the opposite direction. Individual existence is considered one of the superfluous luxuries of capitalism. Hence people are advised, "Identify yourselves with history's necessary trend toward communism. If you act in accordance with the dictates of the social and economic situation, the age of bliss, viz., a classless society, will come to pass. Everybody will be happy in being like everybody else." Things are basically the same in the Western world, where the peddlers of modernity advise us to feed on the newest fads only. We are told to be modern, to be like everybody, to be flexible. Accordingly, the pastor is counselled to address himself to modern man, and to adjust the church to modern life. By doing so, the conflict in his life would disappear and he would be liked by everybody.

All these views imply a common error, however. They misinterpret the necessity underlying the march of social and cultural development as though it originated in the nature of time or of social life, and therefore were absolute, inescapable and unchangeable. But such an outlook is tantamount to a complete abdication of the self and a denial of God. While God has decreed that man, when he trusts in his own resources, shall falter, the Creator does not want, nor coerce man to be the servant of things and circumstances. As the master of this world, the Lord has destined man to reign over nature and circumstances. However, this can be accomplished only by faith, that is, by identifying our will with God's. The Bible lays bare the deceptive character of

modern sociology which describes the course of cultural and social developments as though it were the result of a universal law of history. A characteristic proof is Riesman's *Lonely Crowd*, in which inner-directedness, that is to say, the Christian attitude, is declared to be but a passing phase in the social history of the West. In other words, the influence of Christian religion is treated as a purely incidental feature in human history. Consequently, the Reformation is interpreted as a purely social phenomenon which was bound to happen as a reaction against the rigidity and barrenness of a tradition bound medieval life. It must not be considered a work of God.

Over against this interpretation of our past, we emphasize the significance of Biblical eschatology: It was God who sent Christ at the right moment so that he should transform this world. That process, far from being finished, is still in its initial stage, while its final goal will be marked by the return of Christ in glory. Man has been called upon by God to be his servant in the execution of that plan. Thus the direction of the historical process can be changed. But that is possible only when the root of the evil is attacked, and thus by those only who are allied with God. While it cannot be denied that modern psychology, with its rediscovery of the self, marks a real progress for our understanding of history, over against the materialistic psychology of the nineteenth century, and over modern behaviorism, psychoanalysis and modern psychotherapy usually overlook the fact that the self has no real power in its fight against historical necessity, as long as man trusts in himself.

The True Life

An outstanding feature of Biblical anthropology is the realization that in its normal condition the ego is a fragment. Its true life lies in its communion with God. But such communion is not a given fact, we are not divine in ourselves. To ascribe such exaggerated dignity to man is the error of idealism, mysticism, and existentialism. Rather, fellowship with God is to be realized by conscious acts of response to God's revelation. God takes the initiative in our redemption by speaking to us and intimating our destination. By believing what God says, man not only apprehends his destination, thereby reaching a level of existence above the other creatures of this world, but he also discovers that everything in this world is related to God's goal. Thus it is in God's will and not in human nature that the whole of mankind has its unity, no matter how disparate the spheres may be in which we live and work as individuals or groups. By faith we also comprehend that diversity is an essential feature of this world, bearing an evidence to God's creativity. In turn, God's work of creation presupposes a divine intention and thus the very existence of this world points to the goal to be served by all the creatures. They are destined to exist in, with, through, and for each other.

In consequence, true life is a life of obedience or dedication to God. But that means obedience to the God who acts in this world rather than to abstract laws and commandments. In human life, God's operation manifests itself as an impulse of the Holy Spirit. It starts in our Baptism, but far from being a fact of the past only, it is a

living presence. Hence it is necessary to yield to it. When we do so, the Spirit will become our own life and we acquire a new outlook in life, a vision of our destination. On that level of experience one is lifted above the things of this world so that they lose their claim of absolute importance. As this outlook gradually pervades all spheres of our life, we feel a sense of sovereignty because we are reigning with Christ.

But we must not postpone Christian action until the power of the Spirit has become an overwhelming experience. Rather, in all the stages of life we must request God to impart his Spirit to us. A true life of faith is lived in trust and expectation of the Spirit's coming in power. Commemorating the Spirit's work, the ancient church would sing, "Come, Spirit Creator!" Even before the new life manifests itself in action, we can already share the new vision of faith with others. To be deemed worthy of this new outlook is a great privilege for mankind, because people do not normally see this world and their lives in the light of God's redemptive purpose. It was most deplorable that the Protestant orthodoxy of the nineteenth century taught that the work of the Holy Spirit was confined to the age of Biblical history. While they rightly fought both the error of idealism, in which the Holy Spirit was identified with the mind or reason of mankind and an unhealthy emotionalism, they fell into the opposite extreme. Belief in the power of the Spirit as it operates in the believer, has nothing to do with the idealistic belief in self-perfection by an effort of our will. True goodness in me must come from God. Primarily our task as Christians is not to strive for personal goodness but rather to become willing to make good use of God's gifts. If we do so, a process of spiritual growth will start in us, but it cannot be measured by our approximation to an ideal. It consists in gradually liberating ourself from its bondage to the conditions of this world.

The Secret of True Life

Our obedience to God will manifest itself in love of God and love of the neighbor. As people who have to live in a world which opposes and hurts us, we do not normally love God. We contend that the Creator should not have made this world as it is. It takes a great effort on the part of the believer to understand the wrongness of such argumentation and to admit that it is on account of our sinfulness that we have to live in this kind of world. For by nature, we want to live an independent life, and by the grace of God we are granted the possibility to do so. But just as we consider it our natural and congenital right to stop those who seem to interfere with our freedom, to harm them, and if possible to destroy them, so other creatures in turn claim that same freedom for themselves. Thus we have to learn that it is not on account of God's injustice, or impotence, that we have to endure the reign of the powers of evil but rather that it is as a result of our immoderate craving for freedom that we have given them an opportunity to control us by subjecting us to them. God simply makes us to bear the consequences of our desire for independence. When we lack a full life the guilt thereof is not to be sought in the circumstances in which we live. Rather, I am not truly myself as long as I have not brought myself to the acknowledgment of the fact that the

conditions under which I live are what I deserved and wanted. But while my reflective mind may tell me that it is all my fault, as can be learned e.g. from Plato's philosophy, I'll nevertheless think that God, if he were really nice and kind, or almighty, would either have kept me back, or in a miraculous way should have delivered me from my awful predicament. Yet with such kind of arguing, I still remain outside of my true self, since I consider myself the victim of circumstances.

God, however, shows that in spite of my sins he loves me. Since he has come to my rescue in Jesus Christ, I can be sure that for Him I am loveable. That is no delusion. Though I am not good by nature, my life makes sense to God. He can use it for his purpose. However, realization of the fact is not sufficient to engender in us love of the neighbor.

It is impossible to love God or my neighbor as long as I do not love myself. For I must love myself in order to love others. It would be a grave error to think that when Jesus coupled love of the neighbor with love of oneself he meant that natural self-love should form the standard for love of my neighbor. Rather he thinks of spiritual self-love. To love myself means joyfully and gratefully to realize the fact that in spite of all my faults, God can make use of me. Yet as a rule, we either hide our faults before ourselves so that our disapproval makes itself felt in the disguises of our subconscious life only, or we are cross with ourselves when we notice our faults. But God's love is greater than our heart, which condemns us. While faith leaves no room for denying our faults and our guilt, it enables us to thank God that he uses us in spite of them. This attitude is the opposite of a striving after perfection by which a person is rendered conceited or miserable. God wants us to do good, not to be good.

Love of oneself, as Jesus understands it, means accepting our moral and spiritual condition as the basis on which God deals with us in his redemptive work. Thus we discern in our outward conditions the means which he uses for that purpose. But in order to do so we must understand the secret of divine love. God uses the very evils of this world to redeem it. This divine device is seen most conspicuously in the fact that the murder of Jesus becomes the basis of our salvation. Thus whatever evil befalls us and whatever wrong we do, is seen in its true value by faith and thus transformed into a means by which this world is to be changed. My misfortune, e.g., when accepted as a divine device of education, will help me to grow in wisdom and kindness; my wrongdoing when acknowledged as such and repented of, becomes a means of strengthening me morally and spiritually and serves as a manifestation of the wickedness of sin. Thus in communion with God, I am made truly myself.

The new life starts in us as a new vision of human existence. When God begins his work in me he does not immediately change me in every respect. By speaking to me through His Word he rather enables me to have a mental picture of what I am destined for and thus he makes me also realize my actual insufficiency. Clarifying that picture is therefore the supreme task of theology.

CALVINISM AND CONFIRMATION

Donald R. Kocher

All baptized children are members of the Church. This fact is made clear by the minister's words immediately following the act of infant baptism: "This Child is now received into Christ's Church. . . ."

As Presbyterians, however, we do not permit these "infant members" to take Communion. In short, our children are not invited to the Lord's Table until they have reached "the age of discernment"—that is, until they have confessed publicly the faith into which they were baptized. But how are we to speak of this act in which our young people are admitted to the Lord's Supper? Obviously we cannot say that they are "joining the church," for they are already members of the Church, and have been so ever since their baptism. The only difference is that following their public confession of faith and admittance to the Lord's Supper, they are "communicant members." Thus our problem: what do we call such a step, such a bestowal of full membership status?

The traditional word for this act or ceremony of initiation is Confirmation. It is the term used in Roman Catholic and Anglican circles, as well as in certain other denominations and communions. It has not, however, been a familiar term in Presbyterian and Reformed circles.

But times change, and with changing times we find changing practices and customs, together with the introduction of new (and often unfamiliar) words and phrases into our ecclesiastical vocabularies. A case in point is this word "confirmation." Fifty years ago it would have been unheard of to speak of "confirmation" in a Presbyterian church. But such is no longer true. It now appears in our educational literature, in the *Book of Common Worship*, and in countless newspaper and bulletin notices. Parents look forward to the day when their children "will be confirmed," and young people fondly remember the Rev. Dr. Saintly who "confirmed them."

But is this correct Presbyterian usage? Are we being faithful to the tradition of Calvin when we speak of young people "*being* confirmed" (in the passive sense), or when we point to a certain minister as the one who *did* the confirming (in the active sense)? Before answering this two-headed question let us first examine briefly the historical background of Confirmation. For only as we know what Confirmation has been, can we relate it to our own tradition.

Is there a New Testament basis for Confirmation? Our Roman Catholic and Anglican friends would answer in the affirmative, and point specifically to two passages in Acts—8:14-17 and 19:1-7. The first of these references describes a visit made by Peter and John to Samaria. There they found some believers who had been "baptized in the name of the Lord Jesus," but who had not "received" the Holy Spirit, "for it had not yet fallen on any of them." This situation left the Apostles with but one thing to do: "they laid

their hands on them and they received the Holy Spirit." (The second reference, Acts 19:1-7, describes a similar situation encountered by Paul in Ephesus.)

As we move from the Apostolic Age into the second and third centuries we discover a ceremony of Baptism consisting of two parts: first there is the action of "cleansing" or "washing" by water, accompanied by the baptismal formula, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." In addition, the one being baptized (be he infant or adult) is given the gift of the Holy Spirit—an act accomplished either by the laying on of hands or by anointing with chrism (holy oil). (Tertullian and Cyprian, both familiar with the third century practices of Carthage, in North Africa, seem to view the Holy Ghost as given through the laying on of hands. Quite another view, however, is held by Hippolytus of Rome—also of the third century—who speaks of the gift of the Spirit as "bestowed by anointing with chrism."[1])

Whatever the mode of this giving of the Holy Spirit (by the laying on of hands or by anointing with oil) we recognize in this rite the liturgical roots of the later Sacrament of Confirmation. Moreover, we should also notice that at this stage there was as yet no sharp distinction between Baptism and the giving of the Holy Spirit; both seem to be merely two parts of one total act. Still further, it should be noted that this unity between the cleansing by water and the giving of the Holy Spirit has never been lost by the Churches of Eastern Orthodoxy, so that Fr. George Florovsky, of the Russian Church, can still speak of the "undivided rite of Baptism and Chrism."[2]

In the West, however, we discover a different development taking place. Originally, a bishop had been the only ministrant of Baptism-Chrism. But as the Church grew it was not always convenient for the local bishop to be present at all baptisms. Thus an arrangement was made whereby local priests were given authority to baptize, with the second part of the rite (the giving of the Holy Spirit) being reserved for the bishop at the time of his visitation.

As the centuries rolled on, this hiatus between Baptism and the giving of the Holy Spirit grew, so that in time the latter became a distinct act (i.e., the Sacrament of Confirmation), and was not administered until the candidate was able to make a public profession of faith. To be sure infants were still baptized, but somehow something was missing: infant baptism was not quite complete, for after all, an infant had not received the Holy Spirit. For this reason Confirmation came to be looked upon as "completing" infant Baptism. Moreover, such was not only the mediaeval practice of the Western Church, but is still the popular view of Confirmation in the Roman Catholic and Anglican communions of our own day.

So much for the history of Confirmation. Now we must ask, "What is actually done in Confirmation, and what does it mean?" Taking as our norm the Roman rite, the ceremony begins with a general imposition of hands, by the bishop, with a prayer for the gifts of the

[1] Hippolytus, *Apostolic Tradition*, xxii, 3.
[2] Pehr Edwall, *et al.* (eds.), *Ways of Worship: The Report of a Theological Commission of Faith and Order* (London, 1951), p. 61.

Holy Spirit. Next the bishop dips his thumb into chrism, and, addressing each candidate by name, anoints him on the forehead, saying in Latin, "N . . . , I sign thee with the sign of the Cross, and I confirm thee with the Chrism of salvation. In the name, etc., Amen." Then, striking the confirmand gently on the cheek, he says *"Pax tecum"* ("Peace be with you").

The clue to the meaning of all this is found in the bishop's words, ". . . I confirm thee with the Chrism of salvation." Note that the bishop uses the verb "confirm" in the active voice. He is the subject of the verb; he is the one doing the confirming. Likewise, the boy or girl kneeling before him is *being confirmed*; i.e., from this point of view the verb is used in the passive voice.

But what is involved in this act of "being confirmed"? We find our answer in the word, "confirm." Derived from the Latin, *con* and *firmare*, it means "to make firm" or "to strengthen." Thus in his act of anointing with oil (symbolic of the Holy Spirit), the bishop is *strengthening* or *making firm* the Christian life of the one being confirmed.

Leaving now the Roman ceremony and its meaning, let us turn to the Reformed view of Confirmation. Never a man to mince his words, John Calvin speaks of it as "a manifest insult against baptism, obscuring and even abolishing its use; that it is a deceptive promise of the devil, seducing us from the truths of God; . . . that it is oil polluted with the falsehood of the devil, to darken and deceive the minds of the simple."[3] Elsewhere he describes Confirmation as "made up of gesticulations which are more ridiculous and suited rather to monkeys, and rest on no foundation."[4]

The reasons for Calvin's rather dim view of Confirmation are not hard to discover. In the first place, he saw no clear New Testament evidence for it —at least as it was being practiced in the sixteenth century. To be sure, there were the two incidents in Acts where the laying on of hands was related to the bestowal of the Holy Spirit. But where in Acts was there any mention of holy oil? (It was especially this non-scriptural use of chrism that brought forth the worst of Calvin's scorn.) However, there was more to his criticism than a dab of oil. For even more shocking was the way in which Confirmation was considered as *completing* Baptism—as if Baptism lacked something! Thus Calvin distrusted Confirmation because he so highly prized Baptism.

Nevertheless, we must again remind ourselves that times change—even for Calvinists. In an age of ecumenical discussions, and of theological and liturgical renewal, we have been driven to reexamine many things—and among them, the rite of Confirmation. Although we should not forget Calvin's criticisms, we need not feel bound to them in every detail. Indeed, and whether we like it or not, the word "confirmation" *is* being heard today in Reformed and Presbyterian churches. It is a term which appears in our new Directory for Worship, as well as in the *Book of Common Worship* in which

[3] *Institutes*, IV, xix, 9.

[4] "The Catechism of the Church of Geneva," *Calvin: Theological Treatises*, ed. J. K. S. Reid. The Library of Christian Classics, Vol. XXII, Philadelphia, 1954, p. 88.

there is found "An Order for Confirmation."

Yet even as we use this ancient word, we must be aware of our distinctive Reformed accent of speech. That is to say, when we as Presbyterians speak of "confirmation" we do not use this word in quite the same way as do Roman Catholic and Episcopal neighbors; for we do not mean the same thing.

Where do the differences lie? Perhaps "difference" is too strong; it is more a matter of "emphasis." For in the traditional Catholic view (be it Eastern, Roman, or Anglican) Confirmation is viewed largely as a passive act: one *is confirmed*, one is strengthened and made firm by the gift of the Holy Spirit. In this tradition, then, it is quite appropriate and correct to say that "Harry *was confirmed* by Bishop Blank in such-and-such a year."

But such a statement (and in particular the use of the *passive* verb) is not appropriate for those of us who are Presbyterian. For our emphasis is found more in an *active* use of the verb. In our tradition Confirmation is not primarily something done to us; it is instead something which we do ourselves. It is not so much that we are confirmed; rather, we confirm, we ratify for ourselves the baptismal vows made in our behalf in the act of infant Baptism.

This special Reformed emphasis is indicated in the *Book of Common Worship* by the very title which is given to this ordinance: "Order for the Confirmation of Baptismal Vows and Admission to the Lord's Supper." Also, the opening words of the minister clarify what is to follow: "Dearly beloved, we are to receive *to the confirmation of their baptismal vows*, and to the Lord's Supper, these Persons about to be named." Later, each young person is asked three questions, the second of which reads:

> *Do you confirm the vows* taken for you in Baptism, and with a humble and contrite heart put your whole trust in the mercy of God, which is Christ Jesus our Lord?

Here we have the heart of the Reformed act of Confirmation.

All this, however, does not imply a total rejection of the passive note by which one is confirmed and strengthened by the Holy Spirit. For our ceremony includes also the laying on of hands and a prayer by the minister: "The God of all grace . . . confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ."

It is not a question of either/or, but rather one of both/and. We include in our rite both voices: the *active* (by which one confirms the vows taken for him in baptism) and the *passive* (by which one is confirmed by God). Yet we should not forget that as Presbyterians our emphasis is on the former, the active verb. In short, it is quite un-Presbyterian to speak of "being confirmed." Rather, we are "admitted to the Lord's Supper on confirmation of our baptismal vows." Peculiar though it be, this is our accent.

PRINCETONIANA

The 149th academic year opened with the Fall Convocation in Miller Chapel on September 27, at 7:45 p.m. President McCord was assisted in the service by Dean Homrighausen, Dr. Paul Ramsey, Chairman of the Department of Religion of Princeton University, and Dr. F. W. Loetscher, Professor Emeritus. The address by Dr. McCord, "The Theological Dilemma of the Minister," appears elsewhere in this issue.

New Faculty

The appointment of ten new members to the Faculty and Administration has been announced by President McCord.

Dr. Gerhard von Rad, Visiting Professor in Old Testament, is currently a professor at the University of Heidelberg. He began his teaching career at the University of Leipzig, where he was an assistant professor. He served as full professor at the University of Jena and afterwards Gottingen, before going to Heidelberg. His undergraduate study was done at the Universities of Ehrlingen and Tubingen. Dr. von Rad recently completed the second of two volumes on *The Theology of the Old Testament.* It will appear in Germany in October. The English translation of the first volume has been completed and will be published soon. His *Commentary on Genesis* is also due for early English publication. Dr. von Rad was accompanied to Princeton by his wife and a son, who will be a visiting fellow in geology in Princeton University.

Dr. J. Robert Nelson, Visiting Professor of Ecumenics, recently resigned as Dean of the Vanderbilt Divinity School. A graduate of DePauw University and Yale Divinity School, he holds the Doctor of Theology degree from the University of Zurich. A Methodist, Dr. Nelson was secretary of the Commission on Faith and Order of the World Council of Churches in Geneva from 1953 to 1957, and was previously study secretary for the United Student Christian Council.

Dr. George A. Buttrick, Visiting Professor of Homiletics, is also the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York this year. For the past five years he has been the Chairman of the Board of Preachers and Plummer Professor of Christian Morals at Harvard University. For 27 years prior to this, Dr. Buttrick was pastor of the Madison Avenue Presbyterian Church in New York City during which time he also served as a member of the faculty of Union Seminary.

Dr. Buttrick holds the S.T.D. degree from Columbia and honorary doctorates from Yale and Princeton among others. He is the author of a number of books, including *The Parables of Jesus, Christ and Man's Dilemma* and *Sermons Preached in a University Church.* He will be on the faculty of Princeton for the first term only, teaching the Senior Homiletics course.

Dr. Guy H. Ranson, Visiting Professor of Christian Ethics, has just completed a year as visiting professor at Duke University. Born in Texas, he received his undergraduate education at Hardin Simmons University and his Master of Arts degree from the University of Kentucky. Both the

Master of Theology and Doctor of Theology degrees were earned at the Southern Baptist Theological Seminary in Louisville, Kentucky, and Yale University awarded him the Doctor of Philosophy degree in 1956. In 1959 he was a research fellow at Yale, and he has also done research at Cambridge University. Dr. Ranson has previously taught at William Jewell College, the Southern Baptist Theological Seminary, and Duke University in addition to periods of pastoral service in Kentucky, Connecticut and Virginia. He is a frequent contributor to religious and scholarly journals.

Dr. Philip C. Hammond, Assistant Professor of Old Testament, a specialist in archaeological research, has received academic honors and research grants from Yale University, Drew Seminary, the Brothers College, the American School of Oriental Research, the American Philosophical Society, and the Wenner-Gren Foundation for Anthropological Research. His background also includes pastoral service. The new Princeton assistant professor's doctorate is from Yale University and his divinity degree was earned at Drew Seminary after undergraduate work at the Brothers College. A lieutenant with the U.S. Army during World War II, Dr. Hammond has done field work in archaeology, and in 1959 was assistant director of the expedition to Petra. His writings often appear in archaeological and other journals.

Dr. William R. Lane, Instructor of Old Testament, comes to Princeton from Johns Hopkins University, where he taught Hebrew. A native of Holyoke, Massachusetts, he is currently completing his doctorate from Johns Hopkins. His seminary was Western Theological and he is also a graduate of Clarkson College of Technology.

The Rev. Alfred E. Bailey, Instructor of Christian Education, is a minister of the Presbyterian Church in Canada, where he has been assistant editor of Church School publications for his denomination's Board of Christian Education. A graduate of Knox College and the University of Toronto, Mr. Bailey has done graduate study at Princeton Seminary and will continue his researches while teaching. He served pastorates in Dundock, Ontario, and Mount Airy, New Jersey, before going to the educational editorship. He is a veteran of World War II service with the Royal Canadian Air Force.

The Rev. David L. Crawford, Secretary of the Seminary, comes to this newly created post from Princeton's Second Presbyterian Church where he has served for three years. He will be particularly responsible for alumni affairs and for the development of programs in continuing education for seminary graduates in the field. He has previously served the seminary as assistant to the president in 1956-57 and as a teaching fellow in Ecumenics from 1952 to 1957. He is a graduate of Amherst College and Princeton Seminary. He is currently president of the Princeton Pastors' Association.

Mr. Homer D. Jones, Jr., Director of Development, comes to the seminary from the vice presidency of the American Business Executives, Inc. where he was engaged in executive search and recruitment areas of management consulting. Prior to that he was with the Eastern Gas and Fuel Associates, the New England Coal and Coke Company and the Patterson Oil Company of Philadelphia. During World War II

he served as a naval officer, spending one year at Harvard University teaching Navy law, and two years as communications officer of the Third Fleet's *U.S.S. Wasp.*

The Rev. James E. Andrews, Director of Publicity, is a minister of the Presbyterian Church in the U.S. and was formerly Secretary for Information of the World Alliance of Reformed Churches in Geneva, Switzerland.

Seminary Choir

The Seminary Choir toured eleven southeastern states and seven Latin American countries during the past summer. Altogether they sang sixty times in the United States and sixty-two times in Colombia, Panama, Costa Rica, Nicaragua, Honduras, El Salvador and Guatemala. Engagements were not only in churches but in public and private schools, universities, orphanages, hospitals, theaters, and in one leper colony. Also, the group performed six times on television and five times on radio.

Of considerable importance was the fact that the choir was the first Protestant group of any kind to appear on television in Bogotá, Colombia, and the first Protestant group to be on radio in several other Latin American cities. Furthermore, it had the privilege of singing in several national music halls in Latin America where religious programs were extremely rare.

Not once in all these situations did any member of the choir encounter any anti-American feeling. On several occasions Catholic priests and nuns were in the audience and were friendly after the performance, but in only one instance was there any outward evidence of anti-Protestantism. This was in a small town in the interior of Colombia where a Catholic priest, prior to the choir's service, rode around the town telling his parishioners over a loudspeaker not to attend.

Interesting too was the fact that Gilberto Vargas, of Medellin, Colombia, a regular member of the Seminary Choir, who seven years prior to this tour had been put in jail ten times for preaching the Gospel and selling Bibles in Colombia, was able to speak many times over radio and television and in public halls and not once was his message prohibited. Our Protestant friends in Latin America attached considerable importance to this new freedom and were pleased that the choir could help in confirming its reality.

The personnel of the choir is as follows: David Hugh Jones, *Director*; William Hug, Lancaster, Pennsylvania (Yale University); Robert Stuart, Short Hills, New Jersey (DePauw University); Gilberto Vargas, Medellin, Colombia (Indiana University); Rims Barber, Glen Ellyn, Illinois (Coe College); Jerome Berryman, Ashland, Kansas (University of Kansas); William Painter, Orange, Virginia (University of Virginia); Carl Knitter, Staten Island, New York (Westminster Choir College); Stanley Schabert, Roselle Park, New Jersey (Muhlenberg College); Lawrence Agle, Shippensburg, Pennsylvania (Shippensburg State College); James Holmes, Denver, Colorado (University of Denver); Robert Undercuffler, Harrisburg, Pennsylvania (Grove City College); David Kaminsky, Chicago, Illinois (Northwestern University); James Hinch, Greenville, Illinois (Greenville College); Antonio Fernandes, Senges, Brazil (Campinas Seminary); Theo-

dore Schweiter, Wichita, Kansas (University of Wichita); Hermann Weinlick, Bethlehem, Pennsylvania (Franklin and Marshall College); Gary Greth, Washington, D.C. (Gettysburg College); Roger Dunnavan, St. Paul, Minnesota (Macalester College); Dennis Whitley, Belfast, Ireland (Queen's University); and Harold Turner, Akron, Michigan (Alma College).

Missionaries, 1960-61

The following missionaries are the guests of the Seminary in Payne Hall during the academic year, 1960-61: Peter G. Baker, Brazil (United Presbyterian), Dean N. Dobson, India (United Presbyterian), Joseph H. Haines, Malaya (Methodist), Robert E. Hoffman, Korea (Presbyterian, U.S.), Earl Kragt, Philippines (Reformed), Donald R. Lundquist, Belgian Congo (Evangelical Covenant), Butrus A. Malik, Egypt (Coptic Evangelical), Bruce J. Nicholls, India (Bible and Medical Missionary Fellowship), Oscar E. Padrón, Cuba (United Presbyterian), and Paul E. Pierson, Brazil (United Presbyterian).

Institute of Theology

The 1960 Summer Institute of Theology was considered by many of the regular attendants as one of the most stimulating in its eighteen year history. There were 245 registered in the regular courses, with some one hundred others attending the morning and evening convocation hours. These represented 22 denominations, 27 states, and several countries other than the United States and Canada. The Faculty was composed of sixteen members: twelve were visitors and the remainder were members of the Seminary Faculty. During the first week, elective courses were given by Cuthbert Rutenber, Edward S. Golden, Andrew Thakur Das, Samuel Blizzard, and Wilbert J. Beeners; convocation hour lecturers were Elam Davies and Carlyle Marney; and the evening "Challenge to the Church" Series was presented by Jas. I. McCord, Hubert Alyea, Edwin M. Wright, and Martin Marty. During the second week, elective courses were given by Paul Lehmann, Donald Macleod, Eugene C. Blake, and Henry Young; convocation hour speakers were Dean McKee and Paul Scherer; evening preachers were Robert McCracken, Paul Scherer, and Henry Young. The theme of the Institute was "The Nature of the Christian Ministry."

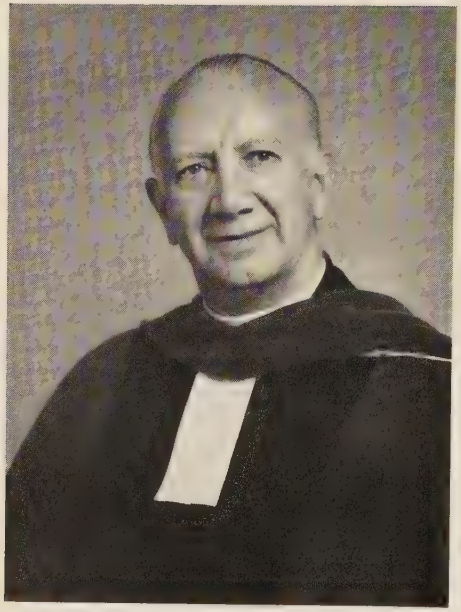
IN MEMORIAM

Charles Rosenbury Erdman
July 20, 1866-May 10, 1960

The Faculty of Princeton Theological Seminary expresses its deep sense of loss at the passing of one of its beloved colleagues, the Reverend Charles R. Erdman, D.D. He was associated with this Faculty from November 1, 1906, when he was inaugurated as Professor of Practical Theology, until his retirement in 1936. Ever since his retirement, he continued to be closely related to the life of the Seminary. Deep as our sense of loss is at his passing, we are profoundly grateful to God for the unique presence and influence of his life among us. His career was both long and eventful, and one that is seldom granted to anyone. The long list of his achievements and honors can hardly do justice to the remarkable quality and richness of his life and ministry.

He was born in Fayetteville, New York on July 20, 1866, the son of the Reverend William Jacob and Henrietta Rosenbury Erdman. He joined the Presbyterian Church in Jamestown, New York, at the age of fourteen. After being privately tutored, he entered Princeton College and was graduated with the Class of 1886. The next year he was engaged as an instructor in the Franklin School of Germantown, Pennsylvania. In the Fall of 1887, he entered Princeton Theological Seminary. After his first year, he traveled abroad, and returned to complete his course and be graduated with the Class of 1891. He was licensed by the Presbytery of New Brunswick and ordained on May 8, 1891, by the Presbytery of Philadelphia North. After serving as Stated Supply of the Overbrook Presbyterian Church from April 1, 1890 to May 1, 1890, he became pastor of that Church and served it until 1897. From Overbrook, he was called to become pastor of the First Presbyterian Church of Germantown, Pennsylvania. After a memorable pastorate in Germantown, in 1905 he was called to the Faculty of Princeton Theological Seminary to assume the professorship of Practical Theology. The purpose of the seminary position was to "give emphasis to the practical side of seminary teaching," not only through class instruction in practical theology, but also by working with students "in the practical Christian work in nearby cities." The Reverend E. D. Warfield, D.D., President of the Board of Directors, presided and administered the pledge to the professor-elect. The charge was delivered by the Reverend Maitland Alexander, D.D., who represented the Board. Dr. Erdman's address, entitled, "Modern Practical Theology," was termed a "masterly exposition" of the principles of that department. It was subsequently published in *The Observer*. Dr. Erdman was always popular with his students. During his more than thirty years as a professor, and eighteen years as a student adviser, his influence upon the graduates of Princeton Seminary was incalculable.

Dr. Erdman was elected Moderator of the 137th General Assembly in 1925. He served as president of the Board of Foreign Missions from 1928 to 1940. He was a long-time member of the



JAMES W. CLARKE
M.C., D.D., LL.D.

On December 31, 1959, James W. Clarke resigned as the Francis Landey Patton Professor of Homiletics to accept a call to the Second Presbyterian Church, Richmond, Va.

Coming to Princeton from a distinguished ten-year pastorate in Second Presbyterian Church, St. Louis, Mo., Dr. Clarke entered upon his work in January, 1955, with characteristic enthusiasm and unusual devotion. His long and varied experience as national missionary in the Canadian West, as metropolitan preacher in Montreal, Winnipeg, and St. Louis, as teacher of homiletics at McCormick Seminary, made him a mature and wise instructor of young ministerial students in the classroom and in continual counselling sessions in his home. His high conception of the ministry of preaching was a challenge to his pupils and he demanded from them no more than he was ready to give himself to the realization of his ideals. All his service to Princeton Seminary was marked by an uncommon faithfulness to duty, a personal charm that won him many friends, and a moral and intellectual honesty that was admired by all his colleagues. His going has left a large empty place in campus life, but his acceptance of another responsible assignment when other men would choose retirement confirms our opinion of the high and rugged quality of his nature and character.

ORION C. HOPPER
Th.B., D.D.

During the past academic year Orion C. Hopper reached the mandatory age of retirement, and on August 31 he relinquished the duties of Alumni Secretary and Director of the Placement Bureau, the position in which he had served faithfully and selflessly for ten years. Dr. Hopper brought to this exacting office a rich background of training and experience. Born in Brooklyn, and still one of the Borough's most loyal sons, he was in business for ten years, served in the United States Navy during World War I, attended Lafayette College, and was graduated from Princeton Theological Seminary in the class of 1922. Following his ordination by Brooklyn-Nassau Presbytery, he taught in his alma mater, Lafayette, and then served two churches in the Synod of New Jersey, First in Cranford and Memorial in Newark, before he was called to the Seminary in 1951. He was made Doctor of Divinity by Lafayette College in 1949.

Dr. Hopper's service to the Seminary was marked by a deep pastoral concern for the students on the campus and for the alumni throughout the Church. As a "pastor to pastors" he counselled ten classes of seniors as they prepared to leave the Seminary to take up their first work. Daily pulpit committees came to his office for guidance, where they found in Dr. Hopper a person sympathetic to their needs and always ready to assist with their problems.

Dr. Hopper's colleagues rejoice that the Biblical span of threescore years and ten finds "Orie" with his vigor and vision undiminished. He now retires to the life of a squire in his home on the lofty eminence overlooking Princeton that also shelters John Witherspoon's Tusculum. He and his life-long companion, Mrs. Hopper, will continue to be active in church affairs, while their two sons, both Princetonians, follow in their father's steps as ministers of the Gospel of Jesus Christ.

Board of Trustees of the Westminster Choir College, and served on its Faculty. While Professor of Practical Theology in the Seminary, from 1924 to 1934, he served as Pastor of the First Church in Princeton. He was a founder of the Princeton chapter of the Young Men's Christian Association and past president of its Board of Directors. He also served as president of the Columbus Boy-choir School. Most recently, he was president of the Princeton Symphony Orchestra Association.

Dr. Erdman was honored by three institutions with the Doctor of Divinity degree: The College of Wooster in 1912; Davidson College in 1924; and Princeton University in 1925.

Dr. Erdman was a popular preacher in the best sense of the word; his presentation of biblical truth was clear, interesting and moving. He preached thousands of sermons here and abroad. He rejoiced in an acquaintance with the great pulpit figures of his generation. It was a rare experience to hear him relate his experiences with D. L. Moody, C. Campbell Morgan, John Howard, John Kelman, and others of equal note. He was a familiar figure at Bible conferences, and he was particularly fond of Northfield, the home of D. L. Moody. He was untiring in his interest in missions, to which his long service as President of the Board of Foreign Missions attests. His brother, the Reverend Walter C. Erdman, and his cousin, the Reverend Paul Erdman, both served in mission fields. Dr. Erdman's home was filled with mementos which he gathered on his travels to mission fields or which were presented to him by loving and admiring friends.

Dr. Erdman was privileged to know four presidents of the United States: Woodrow Wilson, Grover Cleveland, Theodore Roosevelt and Calvin Coolidge. His interest in civic affairs is indicated by his concern for his beloved Princeton and by his service in community agencies. This interest in social and political affairs was communicated to one of his sons, Charles R. Erdman, Jr., who occupies a high political post.

Not only was Dr. Erdman a widely-known and popular preacher, he was also a voluminous writer. His works range in titles from *Within the Gateways of the Far East* to *Remember Jesus Christ*. In all, he published thirty-five books, and even during the last year of his life, he was in the process of writing expositions of Old Testament books. All of his New Testament expositions have been translated into Korean, and many of them into other languages. The pastoral insight, irenic spirit, evangelical warmth, and practical helpfulness expressed in his expositions of the books of the Old and New Testaments, make them a continuing source of inspiration and edification to countless readers everywhere.

The keen interest of Dr. Erdman in keeping up with academic matters was manifested by his faithful attendance upon the Symposium. On one occasion he presented an extemporaneous report of a most difficult book on continental theology in such a manner as to be unequaled in the history of the Symposium.

Dr. Erdman played a crucial and in many ways a decisive role during the twenties when the Presbyterian Church in the United States of America was involved in a bitter theological controversy. While a conservative in his theological views, he was irenic and tolerant in spirit. It was largely through a

combination of his conservative theological position and his charitable attitude that he was instrumental in maintaining the peace of the Church during his term as Moderator of the General Assembly. This theological issue was reflected in the Seminary community as well as it was in the Presbyterian Churches of Princeton. Though removed as student-adviser, he always remained popular with the students, and friendly towards his colleagues. His was a difficult role at a time when opinions were so divisive as to place students and faculty members in one camp or the other. Dr. Erdman was a symbol for the vast majority in the Presbyterian Church who wished to remain loyal to the standards of the Church and also keep the Church from being rent asunder.

His students will never forget his courses in the English Bible, because they were taught in an informal manner and combined exposition and inspiration in such a way as to be personally enriching to the students. His class sessions became models of teaching which many graduates found useful in later pastoral work.

His home was opened often to large groups of students, particularly during the holiday season. On such occasions, he would sometimes auction off some of his books with paper money he had minted and distributed to the would-be buyers.

Dr. Erdman once wrote that "he had a passion for friendships." He acknowledged that his life had been greatly enriched by wide contacts among various circles of Christian workers. He seldom declined an invitation to speak or preach, if he felt that his services could be of help. We remember his prodigal generosity in making personal calls, presenting gifts, and assisting with financial aid those who were in need. And all of it was done with no ostentation; rather, he preferred to remain silent and unknown.

It was permitted to Dr. and Mrs. Erdman to have a long and happy life together. Had he lived until June, 1960, they would have celebrated their 68th wedding anniversary. On these celebrations the house was filled with members of the family and guests. And always the Erdmans were in their glory as gracious hosts. The Erdmans were blest with four children, thirteen grandchildren, and thirty great-grandchildren.

Dr. Erdman excelled as a toastmaster. This was evident particularly at Faculty dinners where his fund of stories never failed. He always was ready with the witty retort. He had a remarkable capacity to sense the situation and make the appropriate remark to suit it. And unusual was his gift of switching abruptly from the sublime to the humorous. This gift was also manifest at the annual Alumni dinner meetings as he presented his report as the perennial treasurer of the Association. It was during these Alumni dinner meetings that he also revealed his ability to lead in community singing. From the raucous "MacNamara's Band," through "Carry Me Back to Ol' Virginny," he led us to the deeply-moving spiritual "Steal Away, I Ain't Got Long to Stay Here."

It is most fitting that the Seminary has established a memorial to Charles R. Erdman. Because of his deep interest in the pastoral ministry and because the Seminary wished to recognize his long and distinguished service to the

institution, in 1955 the Board of Trustees established in his honor the Charles R. Erdman Chair of Pastoral Theology.

We of the Princeton Seminary Faculty wish to record our profound sense of loss at the passing of such a gifted, honored, beloved, and influential colleague and friend. His life and ministry are firmly written into the history of this Seminary, the life of the Church, and into the lives of those who taught and studied here. We will miss his friendly and inspiring presence, his warm concern for and support of the Seminary, his noble and challenging example of Christian living, his youthful and inquisitive interest in Church and theological matters, his generous and wide service in a number of community agencies, his warm and gracious enthusiasm for friendship which was communicated in winsome smile, humorous anecdote, written note, encouraging word, meaningful gift, or personal visit.

We are grateful to God for the gift of Charles Rosenbury Erdman, through whose devoted discipleship to Jesus Christ we have been richly blest. Though dead, he yet speaketh to us in accents strong and clear.

Charles T. Fritsch
Bruce M. Metzger
Elmer G. Homrighausen,
Convener

SPECIAL LECTURERS

L. P. Stone Lectureship

Ivan Engnell, Th.D.
Professor of Old Testament,
University of Uppsala

Subject:
Forms of Religion in Old Israel

Students' Lectureship on Missions

The Reverend John Coventry Smith
General Secretary, Commission on
Ecumenical Mission and Relations

Annie Kinkead Warfield Lectureship

Jacques Courvoisier
Rector, University of Geneva

Subject:
Zwingli, A Reformed Theologian

COMMENCEMENT EXERCISES

June 7, 1960

Prelude—*Sonata in C Minor*	*Mendelssohn*
Processional	
Invocation	The Reverend Peter K. Emmons, D.D. President of the Board of Trustees
Hymn	*Lyons*
"Ye servants of God, your Master proclaim"	
Scripture Reading	The Reverend Frederick E. Christian, D.D. Secretary of the Board of Trustees
Gloria Patri	
Prayer	Dr. Christian
Anthem—*O Holy Father*	*Palestrina*
Address	The Reverend George A. Buttrick, D.D.
Hymn of the Class of 1960	*Toulon*
"I greet Thee, who my sure Redeemer art"	
Announcement of Fellowships and Prizes	The Reverend Benjamin F. Farber, D.D. Secretary Emeritus of the Board of Trustees
Conferring of Degrees	
Words of Farewell to the New Graduates	Jas. I. McCord, D.D. The President of the Seminary
Anthem—*Hallelujah Amen*	*Handel*
Benediction	Dr. Emmons
Recessional	
Postlude—*Fugue in F Minor*	*Handel*

DEGREES, FELLOWSHIPS, AND PRIZES

Commencement, June 7, 1960

CANDIDATES FOR DEGREES

Masters of Religious Education (Prin.)

Mary Ellen Bollinger, A.B., Whitworth College, 1955
Sue Anne Creamer, A.B., University of Tulsa, 1957
Lucretia Naomi Cupo, A.B., Bloomfield College and Seminary, 1952
Gloria Jean Gibson, A.B., University of Washington, 1957
Virginia Ruth Hanley, A.B., Whitworth College, 1957
Barbara Anne Roche, A.B., Stanford University, 1956
Toshii Shimoda, A.B., Aoyama Gakuin University, 1955
Erma Polly Williams, A.B., Douglass College, 1955

Bachelors of Divinity

Jacob Black Adams, III, A.B. Maryville College, 1956
Fredric William Ashworth, A.B. Grove City College, 1957
Joseph Watson Atkins, Jr., A.B. Ursinus College, 1957
James Ernest Aydelotte, III, A.B. Southwestern at Memphis, 1955
Samuel Baez, A.B. Macalester College, 1957
Eugene Austin Baker, A.B. Millikin University, 1956
Ernest Winfield Bartow, A.B. Rutgers University, 1957
Arthur Lawrence Benjamin, A.B. New York University, 1957
Wilbur Malcolm Boice, Jr., A.B. University of North Carolina, 1955
Clarence Kay Brixey, A.B. Friends University, 1957
John Raymond Brubaker, A.B. Elizabethtown College, 1957
Richard Merrell Bush, A.B. Long Beach State College, 1957
John Mark Califf, A.B. Franklin and Marshall College, 1957
Thomas Hutton Carr, A.B. Willamette University, 1956
Craig Wallace Cashdollar, A.B. Westminster College, Pennsylvania, 1957
William Shepard Causey, A.B. Johns Hopkins University, 1957
Maitree Chartburut, A.B. Whitworth College, 1957
Fred Blair Coffman, A.B. Temple University, 1954
Charles Nelson Craig, A.B. Grove City College, 1956
Thomas Vincent Craig, A.B. University of Dublin, 1957
Charles Ladd Cureton, III, A.B. Maryville College, 1956
North Barry Dancy, A.B. Baylor University, 1957
Russell Edward Davis, A.B. University of Arizona, 1957
Preston Anthony Dawes, A.B. Hamilton College, 1956
Eugene Paul Degitz, A.B. Westminster College, Pennsylvania, 1957
Charles Brase Dreyer, A.B. Westminster College, Missouri, 1957
James Rodeheaver Duncan, A.B. Washington and Jefferson College, 1957
Philip Leroy Ferguson, A.B. College of Wooster, 1957
Robert Wayne Finertie, B.S. Maryville College, 1957
James Bertram Manwaring Frost, A.B. Maryville College, 1949

Perry Thomas Fuller, A.B. Maryville College, 1957
Robert Harvey Glaser, A.B. Grove City College, 1957
Jacob Scottie Griffin, A.B. Texas Christian University, 1957
Thomas Alexander Grimm, A.B. Adelphi College, 1956
George Lamar Haines, II, B.S. Pennsylvania State University, 1957
Douglas Dow Hall, A.B. Wheaton College, 1956
Robert LeRoy Hankins, A.B. Asbury College, 1957
Thomas Dixon Hanks, B.S. Northwestern University, 1956
Donald Steven Hauck, A.B. Wittenberg College, 1956
Richard Crossgrove Hause, Jr., A.B. Ursinus College, 1957
John Haralson Hayes, A.B. Howard College, 1956
Timothy Wright Held, A.B. Wheaton College, 1957
Philip Eldon Henderson, Jr., A.B. Ohio University, 1957
Clifford Thomas Hilton, A.B. Macalester College, 1957
Brian Thomas Hislop, A.B. Rutgers University, 1957
Grace Geerdes Hodgson, A.B. University of Dubuque, 1954
Herbert Hodgson, A.B. University of Colorado, 1957
John Winfield Hornfeldt, Jr., A.B. College of Wooster, 1957
Donald Gordon Howland, A.B. College of Wooster, 1957
Parke William Hutchinson, Jr., A.B. Franklin and Marshall College, 1957
Donald Tibbits Jackson, A.B. Alma College, 1957
William Henry Jennings, III, A.B. Illinois Wesleyan University, 1953
Caleb Holetstewa Johnson, A.B. University of California at Los Angeles, 1957
David James Johnson, A.B. Bloomfield College and Seminary, 1957
Kermit Douglas Johnson, B.S. United States Military Academy, 1951
Norma Ramsay Jones, A.B. Centre College of Kentucky, 1955
John Luluhiualani Awai Kalili, A.B. University of Hawaii, 1956
Arthur Edward King, Jr., A.B. Grove City College, 1956
Francis Ross Kinsler, A.B. Wheaton College, 1957
William Justus Kirkman, A.B. University of Washington, 1952
Omar Stephen Lantz, A.B. Goshen College, 1954
Robert Francis Lisi, A.B. University of Pennsylvania, 1957
Theodore R. Little, A.B. Long Beach State College, 1957
Donald Keith Lundgren, B.S. Wheaton College, 1957
Griffith Charles Matthews, B.S. University of Pittsburgh, 1952; M.Ed., 1955
Albert Carl May, Jr., A.B. Western Reserve University, 1956
Robert Neal McCleery, A.B. Hastings College, 1957
David Bruce McDowell, A.B. Alma College, 1957
Loy Alan McGinnis, A.B. Wheaton College, 1955
Richard Norman Merritt, A.B. Bloomfield College and Seminary, 1957
George Louquet Miller, A.B. Occidental College, 1956
Richard Caldwell Moore, A.B. University of Pennsylvania, 1954
John Fleming Morran, A.B. Bloomfield College and Seminary, 1957

Robert Blakeney Murphy, B.S. Cornell University, 1943
Charles Herbert Nelson, A.B. University of Minnesota, 1954
Richard Edwin Nygren, A.B. University of California, 1957
Donald Charles Nyland, A.B. College of Wooster, 1957
Roger Dean Patton, A.B. University of Dubuque, 1957
Lee Henry Poole, A.B. Cornell University, 1957
Edwin Storer Redkey, A.B. University of Washington, 1954
Edwin George Reitz, A.B. Seattle Pacific College, 1951
William John Riek, A.B. Whitworth College, 1957
Allen Anthony Ruscito, A.B. Bloomfield College and Seminary, 1957
John Ashley Schleicher, A.B. Washington University, 1955
George Abe Selleck, A.B. Stanford University, 1956; M.A., 1957
Louis Phillip Sheldon, A.B. Michigan State University, 1957
Henry Shimozono, A.B. University of California at Los Angeles, 1956
Ronald John Sloan, A.B. Syracuse University, 1957
Douglas Malcolm Smith, A.B. Whittier College, 1957
Charles Alfred Sommers, B.Mus. College of Wooster, 1942
John Rolland Springer, A.B. Pomona College, 1957
Donald Wilson Stake, A.B. Princeton University, 1957
Harold Joseph Stanton, B.S. Fairleigh Dickinson University, 1955
William Charles Starr, A.B. Maryville College, 1951
Richard Harry Stearns, A.B. Colgate University, 1954
Alfred William Stone, Jr., B.E.E. Cornell University, 1950
Donald Frederick Sturm, B.S. Grove City College, 1957
Eli Takesian, A.B. Baylor University, 1957
John Hendrick Valk, A.B. Houghton College, 1956
Frank Daigh vanAalst, A.B. Dartmouth College, 1954
Chirackal Paily Varki, A.B. University of Madras, 1955
John Cread Vaughn, A.B. University of Illinois, 1957
Dewey D. Wallace, Jr., A.B. Whitworth College, 1957
James Ellis Wallace, A.B. University of California at Los Angeles, 1943; LL.B. University of California, 1949
Duncan Steuart Watson, A.B. University of Melbourne, 1957
Bernard George Weiss, A.B. Wheaton College, 1956
Kenneth Alexander Burr Wells, A.B. Macalester College, 1956
Peter Schuyler Wendell, A.B. Lafayette College, 1956
John Elton Wilcox, LL.B. University of Miami, 1949
Ronald Earl Williams, A.B. University of Pittsburgh, 1957
Thomas David Williams, A.B. University of California at Los Angeles, 1956
S. Dunham Wilson, A.B. Princeton University, 1950
Kenneth Bickford Yerkes, A.B. Temple University, 1956

Masters of Theology

Donald Santee Bachtell, B.S. State Teachers College, East Stroudsburg, Pennsylvania, 1954; B.D. Princeton Theological Seminary, 1957

John Edward Barrett, III, A.B. Susquehanna University, 1955; B.D. Princeton Theological Seminary, 1958

Leonard Burton Björkman, A.B. Johns Hopkins University, 1953; B.D. Princeton Theological Seminary, 1959

David Glyn Bowen, A.B. University College of South Wales, 1954; B.D. University of Wales, 1958

John Daniel Brown, A.B. Lenoir Rhyne College, 1956; B.D. Lutheran Theological Southern Seminary, 1959

Ian David Bunting, A.B. Exeter College, Oxford University, 1958; Tyndale Hall, Bristol

Jacob Paul Burkhart, II, A.B. Dickinson College, 1956; B.D. Princeton Theological Seminary, 1959

Man Singh Das, B.S. University of Allahabad, 1955; G.Th. Leonard Theological College, 1958

Robert Isaac Doom, A.B. Arkansas College, 1952; B.D. Columbia Theological Seminary, 1955

James Woolley Dunham, A.B. Central College, Iowa, 1950; B.D. New Brunswick Theological Seminary, 1953

Antonio Vieira Fernandes, Instituto José Manuel da Conceição, São Paulo, 1946; Presbyterian Theological Seminary, Campinas, 1950

Richard Tolan Foulkes, B.S. Juilliard School of Music, 1950; B.D. Fuller Theological Seminary, 1954

Ronald Glen Frase, B.S. Wheaton College, 1948; B.D. Fuller Theological Seminary, 1951

George Thomas Friedkin, A.B. University of Michigan, 1951; B.D. Princeton Theological Seminary, 1954

Dean Stewart Gilliland, A.B. Houghton College, 1950; B.D. Evangelical Theological Seminary, Illinois, 1954

Donald Davis Grohman, A.B. Muskingum College, 1956; B.D. Pittsburgh-Xenia Theological Seminary, 1959

Calvin Frederick Helming, B.B.A. University of Wisconsin, 1950; B.D. Mission House Theological Seminary, 1954

Masaya Hibino, A.B. Tennessee Temple College, 1955; B.D. Columbia Theological Seminary, 1959

James William Louis Hills, A.B. University of Saskatchewan, 1951; M.A., 1954; B.D. Princeton Theological Seminary, 1957

Ratnakar Anand Hivale, A.B. University of Bombay, 1938; B.T., 1948; B.D. Serampore College, 1947

Ronald M. Jorve, B.S. Jamestown College, 1952; B.D. San Francisco Theological Seminary, 1958

James Walter Kesler, A.B. Maryville College, 1954; B.D. Princeton Theological Seminary, 1957

Bernhard Wendell Krahn, A.B. Goshen College, 1953; B.D. Goshen Biblical Seminary, 1956

Dale Gene Kuck, A.B. Lakeland College, 1953; B.D. Mission House Theological Seminary, 1956

Donald Blank Landis, A.B. Muhlenberg College, 1954; B.D. Lutheran Theological Seminary at Philadelphia, 1957

Merle William Leak, A.B. Westminster College, Pennsylvania, 1954; B.D. Princeton Theological Seminary, 1957

Hugh MacIntyre Linton, A.B. Erskine College, 1947; B.D. Columbia Theological Seminary, 1950

Thomas Ficken Loftus, A.B. Wartburg

College, 1955; B.D. Wartburg Theological Seminary, 1959

Allan Campbell MacLean, A.B. Acadia University, 1958; B.D. Pine Hill Divinity Hall, Halifax, 1959

John Frederick McKirachan, A.B. College of Wooster, 1955; B.D. Princeton Theological Seminary, 1958

Richard David Miller, A.B. Hanover College, 1950; B.D. Princeton Theological Seminary, 1953

Kenneth Fitzhugh Morris, A.B. Erskine College, 1949; B.D., 1953

Frederick Comery Muir, M.A. University of Glasgow, 1955; B.D., 1958

Franke Julius Neumann, Jr., A.B. Dartmouth College, 1955; B.D. Princeton Theological Seminary, 1958

Tae Whan Oh, Tokyo Union Theological Seminary, 1942; B.D. Lincoln University Theological Seminary, 1958

Viggo Norskov Olsen, A.B. Emmanuel Missionary College, 1948; B.D. Seventh-Day Adventist Theological Seminary, 1951

Dick John Oostenink, Jr., A.B. Calvin College, 1940; Th.B. Calvin Theolgical Seminary, 1943

Robert Mackintosh Paterson, A.B. University of Otago, 1955; M.A., 1956; B.D. Theological Hall, Knox College, Dunedin, 1958

Angelos James Phillips, A.B. Holy Cross Greek Orthodox Theological School, 1958; B.D., 1959

Merle Edwin Porter, A.B. Grove City College, 1949; B.D. Princeton Theological Seminary, 1952

Robert Irwin Rhoads, A.B. Franklin and Marshall College, 1952; B.D. Theological Seminary of the Evangelical and Reformed Church, 1955

Manuel Candido Rodriguez, A.B. La Progresiva, Cuba, 1945; B.D. Union Theological Seminary, Matanzas, 1949

Uladyslau Ryzy-Ryski, Center of Theological Studies, Barcelona, 1958

Odeh Suardi, Th.B. Theological College, Djakarta, 1958

Don Franklin Thomas, A.B. Capital University, 1955; B.D. Evangelical Lutheran Theological Seminary, Capital University, 1959

Malayilmelathethil Koruthu Thomas, A.B. University of Travancore, 1952; B.D. Leonard Theological College, 1956

Johannes Jacobus Van As, A.B. University of Stellenbosch, 1945; M.A., 1946; B.D., 1950

Stanley David Walters, A.B. Greenville College, 1952; B.D. Asbury Theological Seminary, 1955

Morris Almore Weigelt, A.B. Northwest Nazarene College, 1956; M.A., 1957; B.D. Nazarene Theological Seminary, 1959

Gilbert Ray Worley, A.B. American University, 1949; B.D. Southwestern Baptist Theological Seminary, 1953

Yun Ho Ye, Chosen Theological Seminary, 1947; A.B. Lawrence College, 1955

Yousef Abdou Yousef, A.B. Alexandria University, Egypt, 1949; B.D. Coptic Orthodox Theological Seminary, Cairo, 1955; M.A. University of Chicago, 1959

Doctors of Theology

Edward Brown, A.B. University of Pretoria, South Africa, 1950; B.D., 1953; S.T.M. Union Theological Seminary, New York, 1955. Dissertation: *An Historical Analysis of*

Three Types of American Theology, 1890-1914

Arlo Dean Duba, A.B. University of Dubuque, 1952; B.D. Princeton Theological Seminary, 1955. Dissertation: *The Principles of Theological Language in the Writings of Horace Bushnell and Paul Tillich, and Their Implications for Christian Education Theory*

Paul Harold Gertmenian, A.B. Stanford University, 1954; B.D. Princeton Theological Seminary, 1957. Dissertation: *Objective and Subjective in Karl Barth's Doctrine of Reconciliation*

David Matthew Granskou, A.B. St. Olaf College, 1950; Th.B. Luther Theological Seminary, Minnesota, 1953. Dissertation: *Structure and Theology in the Fourth Gospel*

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Walter Bonar Sidjabat, B.D. Djakarta Theological College, 1955; Th.M. Princeton Theological Seminary, 1957. Dissertation: *Religious Tolerance and the Christian Faith*

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AWARDS

The Fellowship in Old Testament

John Haralson Hayes

The Fellowship in History

Dewey D. Wallace, Jr.

The Fellowship in Systematic Theology

John Winfield Hornfeldt, Jr.

The Fellowship in Practical Theology

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Richard Charles Hughes
George Albert Isley, III
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Daniel Lee Larsen
Donald Keith Lundgren
Thomas Edgar MacAdam
Peter Wallace Macky
James Milton Marsh
Griffith Charles Matthews
Stanley Royal Mumford
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Mary Ann Pakosh
Robert Mackintosh Paterson
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Alfred William Stone, Jr.

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Thomas David Williams

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James Ellis Wallace

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The Robert L. Maitland Prize in New Testament Exegesis

Edwin Storer Redkey

The Benjamin Stanton Prize in Old Testament

Arthur Woodruff Kinsler

The Archibald Alexander Hodge Prize in Systematic Theology

George Frederick Aberle, Jr.

The First Mary Long Greir Prizes in Speech and Homiletics

Middler, Robert Arthur Beringer
Junior, Peter Wallace Macky

The Second Mary Long Greir Prizes in Speech and Homiletics

Middler, Frederick Preyer Gibbs
Junior, David Cyril Kaminsky

The William Tennent Scholarship

Robert Arthur Beringer

GLORIFY GOD

The one thing that overwhelmed Calvin about the Christian faith was the good news of God's redemptive approach to sinful mankind in Jesus Christ. It was because he was so sure of *this* that he could talk of total depravity, of man's inability to save himself, and of God's justification of the sinner through faith in Jesus Christ. Calvin was not the least interested in belittling man; his only concern was to glorify God.

Election and predestination, which significantly are not raised in the *Institutes* for special doctrinal consideration until the end of Book III, emerge for Calvin as theological and interpretative by-products of the sovereignty of God, that is, of the way God in Christ actually seems to operate in the realization of his redemptive purpose. Calvin was not the first to talk this way though perhaps he tried to say more than a prudent man should and certainly more than either the great Augustine or the Apostle Paul had intimated, both of whom he regarded as his predecessors in this doctrine. But whatever we may make of the doctrine—and for good or for ill it seems distinctly uncongenial to the modern mind—for Calvin it had no melancholy fatalistic flavor but was a source of joy, assurance, and hope. In the midst of overwhelming odds, when it was nip and tuck whether the Genevan Reformation would succeed or be smothered, Calvin and his colleagues found strength and took courage in the realization that it is God and God alone who saves, that there is a divine purpose in Christ which sinful men cannot thwart, and that come good or evil "the Lord God omnipotent reigneth."

—Hugh T. Kerr in *By John Calvin,*
Association Press, 1960, pp. 14, 15

BOOK REVIEWS

Gnosticism and Early Christianity, by R. M. Grant. Columbia University Press, N.Y., 1959. Pp. viii + 227. $4.50.

In contrast to former studies of the gnostic systems which attempted to show their origin either in Hellenistic philosophy—Harnack characterized gnosticism as an acute Hellenization of the early Jewish Gospel—or in Iranian and Egyptian speculations, Dr. Grant of the Chicago University Divinity School, rightly points to the close relationship in which that movement stands to Jewish ideas. He is inclined to interpret it as a violent reaction to the shattering of Jewish apocalyptic hopes after the rebellion of Bar Kochba but admits that its roots reach back for at least two more centuries. Traces of its incipient stage he finds both in the Dead Sea Scrolls, and in the Pauline and Johannine literature.

The book is divided into six chapters, corresponding to a series of lectures which the erudite author delivered at a number of American universities. Both nature and historical forms of gnosticism are discussed in a scholarly way without detriment to the readability of the book, however. Dr. Grant defines the gnostic approach to the problem of knowledge as "a passionate subjectivity, which counts the world well lost for the sake of self-discovery" (p. 9). That the gnostic movement has many analogies with modern existentialism is a view held by many scholars in our days, particularly in view of the recently discovered "Gospel of Truth." This view comes certainly closer to the facts than the older one, according to which the gnostic writers were considered molders of metaphysical systems. However, the fact cannot be overlooked that *gnosis* means knowledge. Dr. Grant holds that Jewish speculations concerning the upper world and the succession of the thirty eaons descending from the Father are mostly commonly encountered, and so is the gnostic Ascent to Heaven.

Study of gnosticism is still greatly hampered by the fact that most of our information comes from anti-heretical writings of church fathers and is thus necessarily biased. This reviewer, for one, would therefore be rather reluctant to reconstruct the details of Simonian gnosticism as confidently as Dr. Grant does. The orthodox theologians were primarily interested in refuting the doctrines of their opponents. Thus it may be that they overemphasized the significance of the theoretical and speculative elements in the writings of their opponents. The Gospel of Truth, for instance, which is one of the earliest gnostic documents known to us, hints at a number of metaphysical tenets without discussing them however in any detail. It is still too early to tell, whether that is due to the fact that the Gospel of Truth is an early document whereas the subsequent development of gnosticism veered towards theosophy, or whether we adopt an inadequate method. What would we think of a scholar who would describe the spiritual life of American Protestantism by quoting exclusively from works on systematic theology? A great deal of what seems to be cosmological speculation in the gnostic writings may actually have been anagogical instruction as in Eastern philosophy, destined to lead the self beyond his participation in the affairs of this world into true reality. Dr. Grant rightly refers to the Platonic element in many of the gnostic systems. Such influence would point in the direction suggested by us. One criticism of Dr. Grant's rich and rewarding study concerns his inappropriate references to the "anti-semitic" character of some of the gnostic schools. While those writers rejected the Jewish religion and disregard the Old Testament, no indication of hostility against the Jewish people is found in their writings.

Otto A. Piper

The Gospel According to Thomas. Coptic Text established and translated by A. Guillaumont, H.-Ch. Puech, G. Quispel, W. Till and +Yassah 'Abd Al Masih. Pp. vii + 62. Harper & Brothers, N.Y., 1959. $2.00.

While everybody is convinced that the Coptic-gnostic library discovered at Nag

Hammadi in Upper Egypt will be of greatest significance for the study of gnosticism and thus for the history of the ancient church, students of the gnostic movement have probably to content themselves with the sparse information which the guardians of that treasure deem good to divulge from time to time. After the publication of the so-called "Gospel of Truth," the manuscript of which had been spirited out of Egypt, a European team of scholars has finally been authorized to publish the Coptic text of the Gospel of Thomas. In view of the fairly good condition of the manuscript the text of this work rests on a solid basis. The English translation which the editors offer is an accurate literal rendering which allows the reader to form for himself an adequate view of a stage of Christian doctrine that dates probably from the middle of the second Christian century. The document consists of a little bit more than one hundred sayings ascribed to Jesus, but it is obvious that the author or the authors of this gnostic Gospel were familiar with practically all the books of our canonical New Testament. It seems, however, that these writings were not considered canonical, that is to say an unalterable collection of authoritative writings. Passages which in the author's opinion deal with the same subject matter are frequently combined from different chapters or books of the New Testament, and the original text is often altered in order to bring out more emphatically what the author considers its secret meaning.

Most perplexing, however, is the presence of a number of sayings which have a "synoptic ring" yet are not found in our New Testament. Thus we read, e.g. that Jesus said: "The angels and the Prophets will come to you and they will give you what is yours. And you, too, give to them what is in your hands and say to yourselves, On which day will they come and receive what is theirs?" Another saying ascribed to Jesus reads like this: "Seek and you will find, but those things which you asked me in those days, I did not tell you then; now I desire to tell you, but you do not inquire after them." Some scholars hold that we are here in the presence of genuine sayings of Jesus, which like other agrapha were not recorded by the evangelists either because they did not bring out as clearly as those preserved in the gospels the viewpoint from which each gospel writer presented his message, or because they were not known to them. Of course, it is impossible to give a positive proof, because we have no other source by which to check these new sayings. All we can say with a good degree of likelihood is that the Gospel as the Church understood it, was much broader than what each generation accepts of it, and thus certain sayings ascribed to Jesus may sound strange to our ears merely because they are not in keeping with modern man's outlook. There can be no doubt, however, but that some of the materials in this document are definitely heterodox, and that explains why this "Gospel of Thomas" was never acknowledged by the Church.

Take, for instance, the following saying: "Blessed is he who was before he came into being. If you become disciples to me and hear my words, these stones will minister to you. For you have five trees in Paradise, which are unmoved in summer and in winter, and their leaves do not fall. Whoever knows them will not taste death." A similar idea is also found in the Valentinian gnosis, namely that in this world of change true existence can be found only in man's divine origin. But until further material from Nag Hammadi has been published, nobody can say definitely, whether the Gospel of Thomas has a unified message, or is merely a collection of sayings that were gathered over a long period of time and were held together by the mere fact that they all had been ascribed to Jesus.

Otto A. Piper

Luther's Works (American Edition). Vol. 34: *Career of the Reformer,* IV. Pp. xvii + 387. Muhlenberg Press, Philadelphia, 1960. $5.00.

———, Vol. 36. *Word and Sacrament* II. Pp. xii + 389. Muhlenberg Press, Philadelphia, 1959. $5.00.

———, Vol. 9. *Lectures on Deuteronomy.* Pp. x + 334. Concordia Publishing House, Saint Louis. Mo., 1960. $6.00.

The publication of this new rendition of Luther's works makes rapid progress. While at the present moment the irregular order in which the volumes come from the press, is

somewhat bewildering, the industry and the zeal, with which a considerable number of Lutheran scholars are sacrificially contributing to this praiseworthy enterprise, deserves the grateful recognition of all those interested in studies of the Reformation age. There can be no doubt but that the study of Luther in this country will profit greatly from this new edition. In view of the fact that even the German student has considerable difficulty in finding his way through the queer and erratic spelling of the Weimar Edition, many American scholars will feel happy to have available an English translation which is both reliable and readable. It is a pity, of course, that at the very moment, when the American edition is well under way, plans are being laid for a revised issue of the Weimar Edition. However, according to the information thus far available, most of the corrections will deal with minor points, the principal major problem being the reliability of those lectures and sermons of Luther, for which Luther's own notes are not available and which were edited by his students and colleagues.

Of *The Career of the Reformer*, the first volume, published in 1958, covered the beginning of Luther's public utterances from 1517 to 1520; the present volume is devoted mainly to polemical publications of the years 1530-1538. *Word and Sacrament* II presents materials from the early stage of Luther's view on the Mass and the Lord's Supper. Of special interest for the study of Luther's ethics and hermeneutics are the *Lectures on Deuteronomy*, published in 1525. They show how untrue the contention is that the Reformer's insistence on Justification by Faith had been fatal to his interest in ethical life. The exposition shows both Luther's realistic outlook and his conviction that social life requires a fixed order. The emphasis Luther lays here on the priority of the spiritual life refutes also the erroneous view that his doctrine of the two kingdoms implied the *eigengesetzlichkeit*, whose pragmatism so marred the ethics of some recent Lutheran theologians. Particularly interesting from the hermeneutical viewpoint is the fact that in spite of his insistence on the literal interpretation of the Bible, Luther was not afraid of employing allegorical methods. It seems that what he meant was that the literal meaning should form the basis of the allegorical exegesis.

Otto A. Piper

Cyril Forster Garbett, by Charles Smyth. Hodder & Stoughton, London, 1959. Pp. 536. 35 s.

During the past twenty-five years several full-length biographies have appeared of twentieth century Anglican Archbishops. In 1935 Dr. G. K. A. Bell published his monumental "Randall Davidson"; in 1948 F. A. Iremonger issued his "William Temple"; and next year J. G. Lockhart's "Cosmo Gordon Lang" appeared. Now Canon Charles Smyth has issued this biography of Dr. C. F. Garbett, who was Archbishop of York from 1942 to 1955.

From internal evidence it is abundantly clear that Canon Smyth has read and pondered not only all that Dr. Garbett wrote, but also virtually everything that has been written about him by those who knew him and were associated with him. It is also apparent that he has a deep underlying sympathy with his subject—an indispensable condition, it may be supposed, for any writer of a worthwhile biography. It may be, indeed, that his sympathy with Garbett has led him to make his biography longer than it need have been. Perhaps, also, his admiration for Garbett's achievements has led Mr. Smyth into a rather irritating habit of describing as "providential" just about every step in Garbett's ecclesiastical career. Thus, in 1909 Garbett was offered the parish of Goole in Yorkshire. After considerable searching of heart and consultation with influential friends, he decided to decline this offer in order to become Vicar of Portsea, where he had been curate. And concerning this his biographer says that "In retrospect it is clearly providential that Garbett decided not to go to Goole, which would have been a backwater . . ." (page 96). But surely Garbett might have been prepared equally well at Goole as at Portsea for whatever ecclesiastical preferment awaited him. Similarly Canon Smyth declares that it was also providential that Garbett did not become Bishop of London—an appointment which evidently he wanted—or Archbishop of Canterbury. It may be doubted, however, if it is wise in any biographer to "play God" and make judgments of this character, particularly in regard to the Christian ministry where, if anywhere, "all service ranks the same with God."

But, apart from this, Canon Smyth's biography is an eminently praiseworthy piece of work. It is accurate in its facts; it is very well written; it is thoroughly interesting to read. And, what is perhaps even more important, its author doesn't allow his entirely justifiable sympathy with Garbett to blind him to the Archbishop's faults: he paints his subject, as Oliver Cromwell is alleged to have asked to be painted, "warts and all." For instance, Smyth makes it clear that though Garbett was not an egghead, he could be hard-boiled to those who came under his yoke—his curates when he was Vicar of Portsea, his diocesan clergy after he became a bishop. For example, on one occasion the Archbishop said to a tearful ecclesiastical delinquent, "You are lying, you know that you are lying. It is no good your weeping: those are tears of injured pride, not of penitence. Now go to my chapel and pray!" (p. 166) It may be presumed that such an ecclesiastical martinet would be more respected than loved by his clergy, though there was another more human and tender side to Garbett's character.

But granted that Garbett was no plaster saint, there was in him much that was wholly admirable. For one thing, he was a sincere and dedicated Christian believer: all his activity was rooted and grounded in a devotional life of real depth and power. Again, he was, both by reason of his levitical upbringing and by personal conviction, a staunch believer in the Church of England as a living branch of the true Church of Christ, and well worthy of his lifetime service. Again, as a Christian he had an acutely sensitive social conscience—about war in this atomic age, but most of all about bad housing conditions, concerning which he was outspokenly eloquent. And though it cannot be said that he had a first-class brain, he dedicated all his powers to the service of the Church of England, and thus became one of the Anglican Church's most influential clergymen in the first half of the present century.

NORMAN V. HOPE

John Wesley's Theology Today, by Colin W. Williams. The Abingdon Press, N.Y., 1960. Pp. 252. $4.50.

The author of this book is Dr. Colin W. Williams, an Australian Methodist, who came to the United States and, after taking his doctorate at Drew University, has returned to his native land as Professor of Systematic Theology at Queens College, Melbourne, Victoria. His book—the substance of which was presented as his doctoral thesis—is not merely a systematic exposition of John Wesley's thinking with respect to Christian doctrine, but an attempt to relate that theology to the present ecumenical theological conversation, in which each church tradition is seeking to make its distinctive contribution to the full-orbed understanding of Christian truth.

In the course of his study of Wesley's theology Dr. Williams brings out certain important points. To begin with, it has sometimes been supposed that John Wesley was not much interested in theology as such: his main concern, rather, was to convert men and women to Jesus Christ and then help them to grow in Christian character. For instance, Father John A. Hardon, in his recent study of American Protestantism, entitled *Christianity in Conflict*, speaks about "John Wesley who was only slightly interested in what a man believed, provided his heart was in the right place" (p. 186). It is certainly true that Wesley's deepest concern was—to use the title of one of J. H. Jowett's books—*The Passion for Souls*; he was one of the three or four greatest evangelists of all time. And when he had brought his converts to the point of Christian commitment, he took every possible step to see that they were carefully nurtured in the Christian life. It is also true that Wesley once said that "the distinguishing marks of the Methodist are not his opinions of any sort. We think and let think" (quoted in Williams, p. 13). But Dr. Williams abundantly documents the fact that Wesley was deeply concerned for right Christian doctrine, if only because he realized that such soundness of doctrine is essential to fullness of Christian living.

In his thinking about Christian truth Wesley drew a sharp and clear-cut distinction between those doctrines which are fundamental to the common Christian witness to the world, and on which agreement is necessary for Christian unity; and, on the other hand, those further doctrines which are essential to the nurture of the Christian disciple and the Church's life of fellowship. The first class of doctrines, Wesley held, were those set forth in the Church's historic creeds, particularly the Apostles' Creed and the

Nicene. These, as an orthodox Christian, Wesley accepted without question, and almost without discussion.

It was in connection with the second class of doctrines, namely those concerned with the upbuilding of Christian believers in their most holy faith, that Wesley's main theological contribution was made. One such doctrine was that of assurance. Dr. Williams expounds Wesley's view on this question as follows: "While Wesley did not consider assurance as necessary to salvation, he believed it to be a gift of God that all believers may receive. He believed also that it is a gift of great value for the confidence it instills in the believer concerning God's power to transform; [and] it leads the recipient to open his life to the further promises of the Gospel" (p. 202). Another such doctrine was that of Christian perfection, for which Wesley has become so well known. He believed that by God's grace the Christian believer may live in unbroken personal communion with Jesus Christ and conscious dependence on him—though this did not imply such moral perfection as would make confession and repentance unnecessary. Another such doctrine developed by Wesley was that of Christian fellowship, by which he meant that for the edification of the body of Christ there could well be within the "Great Church" smaller ecclesiolae, or "cell groups," voluntary societies whose members would meet together regularly for intensive cultivation of the devotional life. Wesley's Methodist societies, in fact, constituted just such ecclesiolae within the Church of England of his day.

It is such doctrines as these, Dr. Williams contends, that constitute the essence of John Wesley's theology, and the distinctive witness of Methodism in relation to other traditions within the Church Catholic. But he goes on to add that "it is no less true that Methodism needs to listen to these emphases herself so that God may be able to speak through her life as well as by her words. Further, by listening to her own tradition, Methodism will gain a new awareness of the need for pushing on with haste towards the unity of the Church for the sake of mission" (p. 206).

This book is not always easy to read, or at least to understand. But it is a well-informed, competent, and thorough-going exposition of John Wesley's theological viewpoint, and one which makes him not merely a great eighteenth century churchman, but a thinker who has a contribution to make to Christian thought and understanding at the present day.

NORMAN V. HOPE

Catholic Viewpoint in Education, by Neil G. McCluskey, S.J., Hanover House, N.Y., 1959. Pp. 192. $3.50.

Father McCluskey has contributed an important volume to the Catholic viewpoint series. It is a pamphlet in which the educational editor of *America* states the educational aims of the Roman Catholic Church, and pleads for them.

The present work must be seen in the perspective of another, *Public Schools and Moral Education*, published by the same author in 1958. There he assumed that the American community expects the public school to form the character of America's children. In that commendable work of historical scholarship he analyzed the gradual "secularization of American public education": Horace Mann's non-sectarian Protestantism, William Torrey Harris' scientific neutralism, and John Dewey's *Common Faith*. The conclusion of that study was that the public school, if not a direct product of Protestantism, is at least more consistent with it than with the Catholic culture and system of values. Thus the common school does not reflect American pluralism. Because of a denial today of the "supernatural" such an institution cannot provide for the moral education of youth without serious modification.

Catholic Viewpoint on Education sets forth the presuppositions and preconceptions with which the author approaches American education in general. In this second study the Jesuit argues for what he considers to be rights guaranteed to Catholics by the First Amendment of the Constitution, namely, the right to establish schools to serve themselves and the nation, and the right, in turn, to be reimbursed out of public funds.

In the first instance, the author stresses the "free exercise" clause of the First Amendment, and the fact that Catholics have followed conscience in establishing a school system. Although Church and State have a mutual interest in education, the Catholic in-

sists that the primary responsibility belongs to the Catholic family directed by Catholic conviction. The Catholic must prepare himself not simply for human existence but for an "immortal supernatural destiny," and believes that God has given the Church as "a visible society functioning in the temporal world, in order to assist him to attain an eternal objective which transcends this world." Schools are necessary "channels for transmitting the cultural values of Catholicism." McCluskey maintains that the school exists to give the student a systematic and thorough knowledge of the Catholic religion, to orientate his existence around the liturgical life of the Church, and to give a "Catholic" perspective to all of life. Catholics, who see life whole and not compartmentalized, who are steady and not blown with every wind of doctrine, may resist the corroding effects of the American environment. It must be added parenthetically that there is something very neat and attractive about this packaged deal.

The educator comes to his basic point when he stresses the "non-establishment" clause of the Amendment as a means to achieve the "free exercise" of religion. The Constitution, he insists, does not rule out non-preferential cooperation between Church and State. The "corollary" to parental freedom to educate is the public support of the Catholic school. Direct basic support is out of the question at the present time, not only because of the civil strife it would produce, but also because parochial schools would lose their independence. But asking and working for aid on the basis of the child welfare principle, e.g., bus transportation, does not mean a renunciation of the larger Catholic claim to distributive justice as a civil right. Catholics who know and accept this point will not like to be reminded by their leaders that their cause is just but that it is not prudent to press for full support now, even in the face of mounting educational costs. McCluskey suggests that the solution to this problem will be the work of generations; in the meantime he urges a greater partnership between public and Catholic school leaders.

Very few would deny the right of the Catholic or of anybody else to provide for himself a private education. Those interested in such education have won this right in the courts of the land (cf. Pierce vs. Society of Sisters, 268 U. S. 510, 1925). The author, however, rejects all objections to public support of Catholic schools. He claims that his interpretation of the Constitution maintains the proper "equilibrium" intended by the framers. Then he emphasizes what he considers to be the place of the Catholic school in national life. It is not sectarian; it is organized and controlled by the Catholic Church. It is not divisive; it educates the "whole" man, and therefore produces the best citizen. It is not parochial; its intent and result is the public good.

The Roman Catholic school system in this country is a remarkable achievement, unmatched in any era of the history of the Church. On the surface, it appears ideal that Christians in a pluralistic society should be educated in the security of a Christian environment. But there is more to be said. The author has not made his case that such education produces the best Christian training or educates for the best citizenship. Moreover, he has not proved his interpretation of the intent of the Constitution in his statement concerning the relationship between the Church and the State. The demand of the Church for public funds for child aid, for example, has not been fully settled by the Supreme Court decision (cf. Everson case, 330 U. S. 1, 1947). The Catholic appeal to distributive justice breaks down as the Church continues to organize Catholic life in units separated from American life, even in what has been recently termed the "open ghetto." It is reluctant to allow its program for the public good to be discussed, criticized, and corrected by a careful and continuous public discussion. Since the Church maintains that God has channeled a knowledge of his supernatural will through its hierarchy, this kind of exchange seems to be theoretically impossible, or, if possible, subject to severe limitations. Consequently, while the Church may help the Catholic to gain an "eternal objective" which may contribute to the public good, it is too much to assume for others who are not Catholic that the "cultural values" of Catholicism are necessarily identical with that good. Reinhold Niebuhr once wrote about the school issue: "The most obvious solution of this problem is for Protestants to give up their opposition to federal aid to Catholic children and for Catholics to disavow public aid for the maintenance of

parochial schools." Although valuable for its presentation of the problem, this volume does not indicate the Church's willingness to give as much as it is willing to take. All arguments to the contrary notwithstanding, the Roman Catholic Church cannot accept what it regards as a sectarian interpretation of the Constitution. But it seeks, in effect, a preferential cooperation between Church and State on its own terms.

Those who would participate in the discussion would do well to consult two recent study guides: *The Church and the Public Schools, an Official Statement,* approved by the 169th General Assembly of the Presbyterian Church in the United States of America, 1957; and *Relation of Religion to Public Education, a Study Document,* prepared by the Committee on Religion and Public Education of the National Council of the Churches of Christ in the U.S.A., 1960.

JAMES H. SMYLIE

Vatican Diplomacy, A Study of Church and State on the International Plane, by Robert A. Graham, S.J. Princeton University Press, Princeton, N.J., 1959. Pp. 442. $7.50.

Lord Macaulay once wrote that there "is not, and there never was, on this earth, a work of human policy so well-deserving of examination as the Roman Catholic Church." Written by an associate editor of *America,* this book—with its splendid format, excellent bibliography, and full index—attests the truth of Macaulay's dictum. In dealing with Vatican diplomacy the author opens another dimension of an old problem and shows the ability of the ancient papal regime to adapt itself to new circumstances.

The Holy See carries on stable, formal, and for the most part, reciprocal relations through accredited papal nuncios with forty-seven nations in a world of eighty or more sovereign States. While this number fluctuates, it represents at the present time thirty-four so-called Catholic States and thirteen non-Catholic States in which there exists a variety of positions on religious matters. It is notable that neither the United States nor Russia maintains diplomatic relations with the Vatican. In tracing the origins and development of communication between the Vatican and the nations, Father Graham is interested more in machinery than in the policies of the papacy. This prevents the book from questioning whether the machinery has actually served its purpose.

In international affairs, according to the author, experience begets established practice, and recognized practice begets principle. But there are theoretical considerations which are of paramount importance for an understanding of this diplomatic relationship. For example, the author asserts that the Pope is a spiritual sovereign by virtue of the commission which the Church has received from Christ. The Catholic Church "cannot be judged exclusively, or at all, by the theological opinions of those who do not share the Catholic viewpoint." The most the State can demand is that the Church be "consistent with its own principles." The State must recognize that the Catholic subject considers the Pope sovereign over the Church, which is the perfect society, "supreme and independent in its own sphere." Therefore the Pope shares with the State direct and concurrent sovereignty over the Catholic citizen. The pontiff's territorial sovereignty may be necessary for his "full independence," but Graham is satisfied to offer a non-territorial basis for sovereignty. Papal diplomacy is "an expression of the spiritual sovereignty and as such quite independent of any connection with the primarily symbolic State of Vatican City." Thus the State must realize that the citizen may have a loyalty beyond and above national interests. While the Protestant Christian would necessarily agree so far, the primacy of conscience for the Catholic is "polarized by the existence of a qualified supreme organ able to act as the keeper of that conscience," and with this the Protestant would not agree. The Church is the "only" religious authority which affords "peremptory guidance to consciences." The State may ignore the existence of the Church, or may interfere arbitrarily within the Church's life. But the presuppositions of the Church in international relations being what they are, the better course of action for the State is to negotiate on a friendly and bilateral basis with the Holy See in the solution of problems for which an answer otherwise cannot be found. "Today's papal diplomacy," the author writes, "has one simple objective: to maintain the liberty of

the Church as a perfect society vis-à-vis that other perfect society [the State] whose own autonomy it in turn recognizes whether Catholic or not."

Graham, an expert on papal diplomacy, who has spent years of research in preparation for this work, selects recent challenges to highlight his study. For example, he describes the attempt of the Church to mitigate the persecution of Catholics and to secure the necessary conditions for the existence of the Church in Russia, and in countries over which Russia has extended hegemony. He suggests in the face of detractors, that papal practice does not compromise through complacency, nor show rigid hostility. Of special interest is the author's analysis of the Myron Taylor mission to the Vatican. The United States had relations with the papal State during one other period, 1848-1868, and then only with the Pope as a temporal sovereign by specific Presidential instruction to the American mission. The Taylor case is reviewed for "precedents and experience that inevitably would influence in great measure the pattern of future relations between the United States and the sovereign Pontiff." In 1939 Roosevelt appointed Taylor as a "personal representative" with the rank of ambassador. The appointment was never sent to the Senate for confirmation, although this Episcopal layman was regarded in Rome, both ceremonially and practically, as a full diplomatic representative of the United States. The mission was not designed to establish a channel for the treatment of ecclesiastical matters in America, although it is difficult to see this distinction, given the responsibilities of an appointee with full status at the Vatican. It was for the purpose of concerting with the Pope as a "world moral leader on the objectives of peace and order proclaimed by the United States." The formula for the mission was devised to get "around constitutional difficulties that the Old World had difficulty understanding," an interpretation hardly likely to reassure the Protestant reader. Taylor ended the mission through his resignation to Truman in 1950. Graham maintains that the Church runs risks in such a relationship: it is almost a direct invitation to State interference in the internal affairs of the Church.

This is a scholarly book, extremely important because of the questions it raises. It may be seen as a thinly veiled attack (clothed in the respectability of a Princeton University Press jacket) on what the author considers an unrealistic and unenlightened American Protestantism, and a warning of the inevitable. The scholar is also the advocate. Papal diplomacy is a social fact that speaks for itself, and "theories and systems can depart from this abiding reality only at their own risk." The Vatican, he observes, is "fated to be a continual object of United States interest. International life is no respecter of national susceptibilities or customs."

In an unfortunate concluding paragraph, Father Graham attacks Protestantism of the dissenting type as based on "historical experience that is limited both as to time and as to place." It is so "incomplete and so riddled with unstated premises as to distort the elements of the problem out of all proportion and so render solution and comprehension more difficult than need be." On the contrary, because of historical experience, as well as on theological grounds, Protestants deny Father Graham's major premise. For the Protestant the Pope is not the exclusive nor the best representative of Christ's message and mission. Papal sovereignty as defined in this volume is an "abuse" of the Church's position, a "survival," or rather, a "product of the ceremonial hierarchy developed during the Middle Ages," to use the writer's own words. The Protestant rejection of the papal presuppositions is as much a social fact as Vatican diplomacy itself. Furthermore, Protestants distrust any ecclesiastical authority which claims to afford "peremptory guidance to consciences," religious "in form and motivation" yet "no less political in effect and nature." They know that the Pope has often thrown the weight of his "sovereignty" to support the Church's temporal interests in the face of social injustice. He has done this in international affairs and entangled the United States government with Roman Catholics, e.g., during this century in the Friar's land question in the Philippines, in the Mexican Revolution, and in the Spanish Civil War. The writer suggests, without the slightest intention of being factitious, that the State will have to deal with the World Council of Churches when it assumes a "comparable role of authoritative guide." To the Protestant such a prospect seems farfetched, and shows only that the author has not considered

seriously any alternate approach to the problem of conscience. His own "unstated premises" appear when he remarks that ". . . the primacy of conscience means nothing if the State is entitled to select and choose the precise religious norms or tribunals by which its citizen is to be guided." It is the policy of the Roman Catholic Church, whenever possible, to use the power of the State to protect itself and to impress the Church's norms of life upon the citizen. What is the ultimate intent of Vatican diplomacy if it is not this? Vatican diplomacy may be a fact which must be recognized. But it is an instrument of "human policy" not above challenge, a human power not beyond the necessity of checks.

Protestants in America need not surrender to the author's viewpoint nor abdicate responsibility for determining the type of relationship, if any at all, the United States government should have with the Vatican. In an election year in which a Catholic is a presidential candidate this is a question well worth discussing. And this book is well worthy of study.

James H. Smylie

Putting Faith to Work, by Robert J. McCracken. Harper & Brothers, New York, 1960. Pp. 180. $3.00.

In this volume of sermonic essays, the esteemed minister of the Riverside Church, New York, gives us the core of a year's preaching from what is regarded generally as the most strategic pulpit in the nation. These twenty-three chapters, consisting of sermons recast slightly in order to conform to the essay pattern (apparently publishers want sermons in this form), are grouped under three main headings: Toward A Mature Faith; Toward A Sustaining Faith; and Toward A Relevant Faith. The various chapter titles are engaging and suggestive and indicate an intimate grasp of the more persistent concerns of contemporary life.

Those of us whose business it is to read and assess the many books of sermons that appear will notice a marked change in the character of Dr. McCracken's preaching when compared with his earlier volume, *Questions People Ask* (Harper's, 1951). There is a concreteness here that was not so pronounced formerly; he is less philosophical and more personal in his approach which has come undoubtedly from the human side of the ministry of counselling and pastoral care. Also there is a difference in his reference sources and illustrative material. The tendency is now to draw less upon the English classics—Carlyle, Ruskin, Huxley, and others—and more upon representative names from American art, letters, and general culture. And for this reason he speaks more effectively and with sharper relevance to the contemporary mind.

A careful examination of this book will indicate to the reader why Dr. McCracken holds his place among the front rank preachers of America. He is always intensely interesting and his ideas are expressed in a clear, oral style. He possesses the art of taking an old phrase or axiom and turning it slightly so that in a new context it strikes us with a fresh impact. As a diagnostician of the foibles of our human nature and of the weaknesses of our culture and morality, he is without equal in the contemporary pulpit. He knows people and those ageless problems, many of which have been laid away unsolved in the hope they might be forgotten. Moreover, his exploration of our moral, social, and national ills has an authentic ring to it, because the Bible is the mirror he uses consistently in which we see the reflection of ourselves. And further, these chapters have both a timeliness and an inclusiveness. They are filled with sensible advice and moral instruction, which indicates that the preacher is a competent teacher too. It is a pity the whole nation is not his congregation because here is sketched the portrait of our image in bold and truthful strokes and here also is a sincere appeal to the hearer to put his faith to work. Marked by fearless utterance, sober observation, enlightened Biblical interpretation, and exceptional literary quality, these addresses disclaim the verdict that the days of great preaching are over.

If there is one critique this reviewer would make it would be in the general area of Christology. This is not to imply that Dr. McCracken's theological position is faulty; we all know him and his message too well and favorably even to raise a doubt. But in these chapters it seems that Jesus—the pioneer of our faith—does not step out sufficiently from the role of good example or moral archetype and become redeemer. We miss the con-

frontation with men of the *Person* of Christ, with the arresting event of God becoming man in Christ and its unavoidable corollary for us in the question: what then? The moral and social conditions the preacher explores and exposes require as an antidote a Christianity that is more than a philosophy or a method, but a life. If it is a life, then axioms are insufficient and its uniqueness as the final faith must be endorsed by the One who is able to produce it. And what of the Cross? Is it the price written across the face of this faith, or isn't it? The serious need in these decades is pulpit voices who are capable of explaining the Fact of Christ and of testifying to his redemptive influence in a respectable fashion—and Dr. McCracken can do this with rare insight and power, for we've heard him do it. All too frequently the common man receives no better interpretation of the great and indispensable verities of the Christian faith than the cheap botchers give on the early Sunday broadcasts, not to mention the sawdust trail or the tent of healing. The measure of our responsibility as preachers is indicated by the greatness of the things we affirm. Dr. McCracken does much in this volume to point to the location and seriousness of our common task. We need men of his mental acumen and balanced conviction to make articulate for us the ways in which this central Fact of our faith has to do with the basic faults of the world of our time.

DONALD MACLEOD

Our Heavenly Father, by Helmut Thielicke. Harper & Brothers, New York, 1960. Pp. 172. $3.00.

With the translation into English of his two earlier volumes, *Between God and Satan* (Eerdmans, 1958) and *The Waiting Father* (Harpers, 1959), Helmut Thielicke, dean of the theological faculty and professor of systematic theology in the University of Hamburg, became a new pulpit voice and a prophetic messenger to many preachers and laymen in America. The appearance of this third book will be greeted with enthusiasm not only on account of Thielicke's growing reputation, but also for his adding of these first rate discussions to the long list of studies based on the Lord's Prayer. Here is a series of eleven thoughtful sermons that appeared originally in Germany under the title, *Das Gebet das die Welt umspannt* ("The Prayer That Spans the World"—a more striking one, by the way). Indeed this earlier title is indicative of the dimensions of the author's thinking and suggest the high quality of his devotional perception.

Few contemporary preachers possess to such a degree those characteristics that have made Thielicke's sermons so effective. One is struck by their relevance. They were preached during the collapse of the third Reich when—as the author says—"the furies had been unleashed," but almost every line is pertinent to our day because each sermon is an encounter between the eternal Word and man's moral frailty—and both are ageless. This relevance is achieved also through one of the secrets of Thielicke's effectiveness in preaching, namely, his "sure sense of man's need for a Father" and his wholesome declaration of God's judgment and grace. The note of judgment appears when in a telling phrase he lights up our secret faults or the moral agony of his own people in the face of national disaster; but always he hastens to point us to that central fact of the gospel message that can make us free.

It is as an interpreter, however, that Thielicke excels. Out of a fertile and devout mind he brings us a tremendous study of prayer itself. For him the Lord's Prayer has not only a unity but also a totality which he describes in this way: "Its seven petitions are like the rainbow colors of the spectrum into which light divides when it is refracted in a prism. The whole light of life is captured in its rainbow of seven petitions." And as he discusses these petitions he draws upon his own mature reflections on the problems and blessings of prayer and in almost every line the readers or hearers see themselves. His genius is seen particularly when he takes some of the great incidents of the New Testament and either gives them a fresh interpretation or discovers in them those deeper implications that arrest and challenge the reader. Among these one thinks especially of his interpretation of the Kingdom (pp. 61-63) and of the struggle in Gethsemane (p. 78).

Timely, prophetic, relevant—these are the qualities in Thielicke's preaching that account for his strong impact upon contemporary life. But basically as an interpreter of

the meaning of the Christian gospel he addresses himself to the moral debacle of our age. He speaks with a positive witness and out of an assurance that in the faith he claims for himself mankind also can find the road to constructive living.

DONALD MACLEOD

Acts of Worship, by W. B. J. Martin, Abingdon Press, N.Y., 1960. Pp. 192. $2.50.

There is an abundance of resource books for worship and devotion, but few exhibit the careful thought and selectivity that lie behind this new volume. Dr. Martin, a Scotsman, who is presently a visiting lecturer in worship and preaching at Perkins School of Theology, has prepared this collection of worship materials with the conviction that "eleven o'clock on Sunday morning is the most important hour of the week" (p. 7) and that "the greatest lack in a service of worship is the opportunity given to the gathered congregation to declare its faith" (p. 9).

The first section (pp. 18-65) consists of Calls to Worship and invocatory prayers. Some of these calls are Biblical, some are quotations from theologians and saints, but all are chosen with the intention of enlarging the people's idea of the meaning of worship and the attitudes it enlists and evokes. In the second part (pp. 68-81), the author presents six responsive Affirmations of Faith which may be used to assist the congregation "to articulate its convictions before God." Section III consists of a number of meditative prayers upon Biblical themes and upon several great passages of Scripture, including the Ten Commandments, the Beatitudes, and Psalm 103. The remaining sections include pastoral prayers based upon the words of Jesus ("Follow me," for example), various litanies, and offertory prayers.

Altogether this is an excellent little book. Its originality and inspirational quality place it in a class different from the ordinary "run o' the mill" devotional collection. It bears the mark of Dr. Martin's well-known and rare literary skill and it is framed to achieve the highest end—the adoration of God.

DONALD MACLEOD

The Sacred Bridge, The Interdependence of Liturgy and Music in Synagogue and Church during the First Millennium, by Eric Werner. Columbia University Press, N.Y., 1959. Pp. 618. $15.00.

For many years Dr. Werner, who is professor of liturgical music at Hebrew Union College and the Jewish Institute of Religion of Cincinnati and New York City, has been publishing learned articles on many aspects of music and the liturgy in the ancient synagogue and the early church. He has now gathered the fruits of these studies into a broad and comprehensive volume which will be of interest to many who, though not specialists in either music or liturgy, wish to investigate a little known area of cultural exchanges between East and West during the early Christian centuries. With a wealth of scholarly evidence, the author tells the story of the development of the Christian forms of worship, both Eastern and Roman, and the influence from synagogue usage. He also explains the modifications made in Jewish ceremonies and rituals, in areas where Jews and Christians lived side by side.

Professor Werner first examines Jewish concepts and practices of worship in the centuries just before and after the emergence of Christianity, and then traces their spread and modification in various Christian groups. He deals historically with such topics as the Scriptural lesson and its liturgical significance, the musical tradition of chanted lessons and cognate liturgical forms, hymns and melismatic forms, liturgical acclamations, and the doxology in synagogue and church. From a musicological point of view he analyzes the conflict between Hellenism and Judaism in the music of the early church, the ecphonetic notation in Judaism and Christianity, plain and ornate psalmody, and the music of the hymnic forms. A glossary is provided, giving definitions of Hebrew, Aramaic-Syriac, Greek, and Armenian terms. (In this connection the author falls into a curious error in translating *Maranatha* by "Lord, come ye," pp. 269 and 609; "ye" should, of course, be singular number, "thou.") In short, by making use of the tools of the historian, the philologist, and the musicologist, Werner traces the complex in-

terrelationship between Christian and Hebraic elements in prayer books, poetry and psalmody, hymns, devotional music, the ecclesiastical year, scriptural chant, and many other related areas.

The famous dictum of Pope Pius XI, "Spiritually we are all Semites," is perhaps nowhere applicable with more justification than to the aesthetic and ethical attitude of the Christian church to sacred music. Theologians, historians, as well as liturgists, will find much instruction and stimulation in Werner's volume.

BRUCE M. METZGER

Preaching, Confession, The Lord's Supper, by Walter Luthi and Eduard Thurneysen. Translated by Francis J. Brooke, III. John Knox Press, Richmond, Va., 1960. Pp. 121. $2.50.

From the viewpoint of *both* intellectual stimulation and practical usefulness one can hardly imagine three more fruitful essays than those which make up this volume by two Swiss ministers. Thurneysen will be known to some through the volume of sermons he published with Karl Barth, which was translated into English under the title, *Come, Creator Spirit*. Luthi is known in his homeland for his published interpretations of the prophets for laymen.

Luthi has contributed the first and third of the essays: "Preaching" and "The Lord's Supper in the Local Congregation." The value of the essay on preaching will depend largely on the amount of previous knowledge which the reader brings to it. If one knows something of Barth's thinking, this essay will have a familiar ring to it and will add little to what has been said. This is both its virtue and its shortcoming. Those who have not had primary contact with this kind of thinking before will do well to expose themselves to the fact that both speaking and listening in preaching are a gift of the grace of God, to the affirmation of the significance of the ministry of the Word in the face of Protestant hyper-activism, and to the devastating observation that "many highly explosive Biblical words never reach the ears of the congregation." It is time, however, that Barth or Luthi or someone pushed us further along in our understanding of preaching so that we could accept the valid insecurity which the Reformed preacher must always feel in his inability to insure his own speaking of the Word of God, and yet avoid the haunting implication that ultimately preaching works *ex opere operato*.

If there is one thought in this essay which the American preacher should underscore, write on his desk blotter, impress on his mind, and repeat to himself ten times a day as the only real corrective for our vapid preaching it is "Dogmatics should be imbedded in the sermon like iron rods in reinforced concrete."

Any minister who reads Luthi's essay on the Lord's Supper will find enough stimulating thoughts, apt quotations, and even central themes for at least six excellent communion meditations! It is, of course, not the author's basic intention to give sermon material to his reader—but the material is there in the form it should take in order to stimulate the creativity and originality of the reader. Luthi expounds five aspects of the "difficulties which are rooted in the nature of communion itself," and six aspects of "those which are caused by the congregation." He begins with the offense of the Sacrament, the fact that "we are to go to church not only with our ears but also with our eyes and hands, with mouth and stomach." He shows the shallowness of our World-wide Communion attendance drives by reminding us that communion is not made meaningful through "mass demonstrations," but through the presence of one particular Guest.

As one begins to read Thurneysen's essay on "Evangelical Confession," he gets the feeling that this is a European problem which has hardly touched the United States. Very soon, however, and despite the author's redundancy, the reader is drawn into a meaningful discussion of the relationship between confession and forgiveness which distinguishes very well the Reformed from the Roman approach and understanding. The discussion brings the reader into a serious consideration of the Church, of worship, and of the differing roles of the psychiatrist and the minister. It provides, as well, some memorable sentences: "Whoever longs for confession as an institution of healing is practicing pious self-help and is on the way to magic." "There is no such thing as an evangelical Lourdes!"

These essays speak to preacher, pastor, and ministrant at the Lord's Table—and are heartily recommended to parish ministers especially.

CONRAD H. MASSA

The Essential Nature of New Testament Preaching, by Robert H. Mounce. Wm. B. Eerdmans Pub. Co., Grand Rapids, Michigan, 1960. Pp. 168. $3.50.

Many have felt that C. H. Dodd's distinction between *kerygma* and *didache* was too sharply drawn. In this work by the Chairman of the Department of Christianity at Bethel College, St. Paul, Minnesota, the author challenges Dodd's analysis of the apostolic preaching on this and other points. In a clear and interesting way, Professor Mounce sets out to determine "the mission and message of the New Testament herald." His opening chapter on the concept of heralding makes us aware that this is to be more than simply an analysis of the content of the *kerygma*. The author roots the *kerygma* in the teaching of Jesus, places heavy emphasis on the Petrine speeches in Acts as primary evidence, isolates the "pre-Pauline *kerygma*" in Paul's epistles, and reaches conclusions which challenge Dodd's reconstruction at two significant points. Unlike Dodd, Professor Mounce denies that the events of the life and ministry of Jesus entered in any positive way into the preaching of the early Church. Further—in a more fundamental rejection of one of Dodd's most famous points —the conclusion is reached "that the second Advent should not be taken as a primary and essential part of the *kerygma*."

The concept of the apostolic *kerygma* which emerges is that of "a proclamation of the death, resurrection, and exaltation of Jesus that led to an evaluation of his person as both Lord and Christ, confronted man with the necessity of repentance, and promised the forgiveness of sins." This basic *kerygma* developed, not from the eschatological to the mystical, but *in terms of theological and ethical expansion* (i.e., *kerygma* equals "fact plus interpretation") as the author proceeds to demonstrate from the Petrine, Pauline, and Johannine materials as well as from the author of Hebrews.

Professor Mounce has done a thorough and helpful piece of work. Whether one agrees in every detail or not, one never has any trouble following his arguments to their conclusions. We can be particularly grateful to him for clearing up certain misunderstandings about the concept *kerygma*. He makes explicit the fact that the *kerygma* is not to be interpreted as containing the heads of all apostolic sermons, but rather as "a systematic statement of the theology of the primitive Church as revealed in the early preaching"—which is not necessarily the total theology of the early Church either! We are indebted to him as well for underscoring the truth that *kerygma*, in its New Testament usage, means "content in the act of being proclaimed," and requires an existential rather than static frame of reference.

The most serious disappointment one feels about this work is the hiatus between chapters 1-8 and chapter 9. In this final chapter entitled, "The Essential Nature of Preaching," the reader expects the author to pluck the fruits of the plant he has been cultivating so well. He does not do it! He enters into a general résumé of what others have already said about preaching instead of drawing conclusions from his own study. His reconstruction of the *kerygma* is fraught with implications for the relationship between preaching and teaching, the nature of preaching and the ministry, the problems of communication—all very relevant questions today. Perhaps the author has not pushed his own scholarship and insights far enough. Certainly statements like "the naked truth is self-authenticating" and "faith arises most readily when the Gospel is proclaimed with simplicity of expression" (p. 58) reflect an uncritical approach to the problem of language which many would have to question.

The reader can rejoice in indices of authors, subjects, and scripture passages. He would also be thankful for a bibliography, particularly since the footnote references do not include name of publisher or date of publication. Even though footnote references begin with number 1 at each chapter, it would be advisable not to use "Hunter, *op.cit.*" references (pp. 92-3) to a work cited on p. 90 when a different work by the same author had been cited earlier (p. 60).

CONRAD H. MASSA

Thirty Years with the Silent Billion. Frank C. Laubach. Fleming H. Revell Company, Westwood, N.J., 1960. Pp. 383. $3.95.

Since Frank Laubach went out to the Philippines in 1915, he has become one of the best known missionaries of our century. It was there among the Moslem Moros that he began to teach his famous method of adult literacy. Since that time this divinely revealed method has led him to more than ninety countries all around the globe, and he has produced his charts and primers in more than two hundred and fifty languages and dialects.

By a very conservative estimate more than sixty million people have learned to read through the campaigns which he began. And by learning to read they have taken the first and most difficult step out of ignorance, poverty, disease and degradation to the higher plane of life made possible by their ability to read. By almost any criterion this would make Frank Laubach the world's greatest teacher. He is also no doubt a living example of what the Holy Spirit can do with one man when he is fully consecrated.

Governments have taken up the campaigns he began and have spread literacy to millions. Churches have adopted his method of "Each one teach one" and have doubled their membership in many cases. The sub-title of this book is "Adventuring in Literacy" and this has certainly been a continued worldwide adventure of faith. His basic motive has remained missionary, and he is most deeply interested in literacy as one of the great tools of evangelism in the modern world. The simple story of the life of Christ which Laubach worked out has been published in more than a hundred languages.

This book is not an autobiography but the chronological story of his literacy efforts over more than thirty years. The first eight chapters are for the most part a review of his formerly published book *The Silent Billion Speak,* from there he carries on down to recent adventures in literacy by television. This is thrilling reading to one who has worked with him on these literacy campaigns but should be equally as fascinating for anyone who has Christian compassion for the seven hundred million depressed human beings in the world who can not read. Who is worthy to open the book with the seven seals? Certainly Frank Laubach, through the power of him who is worthy to open the Book, has done more than any other person in the world to open the Book whose pages are the leaves for the healing of the nations. Pastors should all read this book and see that it is in their church libraries. It is certainly one of the greatest adventure stories of our age—and all true!

J. Christy Wilson

From Death-Camp to Existentialism, by Viktor Frankl. Trans. by Ilse Lasch with a Preface by Gordon W. Allport. Beacon Press, Boston, 1959. Pp. 111. $3.00.

Those who are interested in the current trends in psychology, will find in this book not only an interesting story told by a psychiatrist out of the depths of his own personal experience, but also a bell-weather for a movement in psychiatry in Europe called "Existential Analysis." Viktor Frankl can be considered a member of this loosely formed group of analysts who bear this name because they have come to similar conclusions at approximately the same time. He is professor of neurology and psychiatry on the Medical Faculty of the University of Vienna. This in itself is significant because Vienna is where Freud did most of his work. It would seem that here the similarities between Freud and Frankl stop and the differences begin.

The book is divided into two sections: The first tells the incredible, shocking story of Frankl's three years in four prison camps as a Nazi prisoner. As he expresses it, "This tale is not concerned with the great horrors, which have already been described often enough (though less often believed), but with the multitude of small torments" (p. 1). In the story, the author makes himself into neither a great saint nor a great sinner, but tries to convey to us how a man can hope when there is no hope, how a man can live when death is his constant companion and sometimes his only comfort. More important than this, Frankl tries to show that a man can still be a man even when he is forced to live as an animal and is treated as less than an animal.

The second section of the book is entitled,

Basic Concepts of Logotherapy." In this section, the writer tries to demark the theoretical insights he gained from his experience. These are the cornerstones of logotherapy. He describes the Freudian approach to psychology in terms of the "will to pleasure" and the Adlerian approach as "will to power" (p. 97). He continues,

> "But in my opinion, man is neither dominated by the will-to-pleasure nor by the will-to-power, but what I should like to call man's will-to-meaning; that is to say, his deep-seated striving and struggling for a higher and ultimate meaning to his existence" (p. 97).

This meaning is characterized as a "mission" and a "task," but a task "which corresponds to the uniqueness both of his [man's] personality and of each situation.

When the will-to-meaning is frustrated, the outcroppings of neurosis appears. Frankl attempts to interpret this "existential frustration" and in the light of it says, "In my opinion and according to my personal convictions and experiences (be they clinical or metaclinical ones), the first and foremost aim of mental hygiene should be to stimulate man's will-to-meaning and to offer him concrete meaning potentialities. For to direct one's life toward a goal is of vital importance" (p. 103).

For the average minister, there are many insights in this book which will help him understand his congregation better and indeed better understand himself. The book will raise questions for him about the meaning of Christian hope. We may not be able to go along with the idea that meaning is something a man creates for himself, but we can recognize the dialectic between the meaning of life which is presented to man by God in Jesus Christ and the way man relates himself to this meaning in terms of his individuality and in the light of his situation in life.

The story the book tells is inspiring even if it is frightening at times. The insights it gives are stimulating. To enter into a dialogue with it, should be rewarding. It is recommended also as a very brief introduction to one of the creative movements of psychotherapy in our time.

William G. Bodamer

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PRAYER

(Prayer offered at Commencement, June 7, 1960, by the Reverend Frederick E. Christian, D.D.)

Almighty God, our Father, in this high hour we are conscious of Thy care and providence. This is at once a glad and a sober moment and in Thy presence we are almost afraid. Thy ways with us are past finding out, but when we see with the eyes of faith, know with minds that are informed by Thy truth, and love with hearts that have first been kindled by Thy love for us, we rejoice in Thy ways with joy unspeakable. We know, then, that by whatever paths Thou hast brought us or by whatever ways Thou shalt lead us, Thy rod and Thy staff comfort, keep, and sustain us.

We lift before Thee the members of this class. We thank Thee for the many lines and the countless lives that have converged helpfully to make this hour possible. This is Thy doing. For the prayers and labors of loving parents, of dedicated pastors, and of other Christian friends in the realm of the seen and the unseen, for the sound learning and understanding patience of professors and teachers, for the warm and inspiring friendships of this campus community, for this beloved Seminary and for the many quiet and hidden ways by which Thou hast walked into these lives as upon feet of wool, we would thank Thee. Father, take now these Thy children and "keep them until the word of their life is fully spoken."

As these trained leaders enter the full stream of the church's life, lay upon them Thy hands of ordination, hands that were once employed in a carpenter's shop and at length were pierced by nails. May no task then be too lowly or common, no work too hard or demanding, and no price too great in His Service who first loved us and gave Himself for us, who always went about doing good.

We do not know, O Father, what these times may ask of this generation of Christian leaders. There are wild and demonic forces loose in our world. "We wrestle not [alone] against flesh and blood"—There are so many tasks to do and so few to do them well. There is so much emptiness of heart, sordidness of soul, and shabbiness of mind, and there is a lack of those who can lead others to the living water. Grant unto these Thy servants a vision of Thyself that they may first love Thee before they attempt to help others to know Thee. Take them by Thy strong hand that they may discover that this is better to them than a light and surer and steadier than a known way. In hours of joy and favor keep them humble; in days of discouragement make them strong; in moments of despair give them hope; in life's dull monotony lift up their eyes unto the Eternal Hills and keep their feet marching up the Hill of God.

And now, most merciful and gracious Father, take us all into Thy tenderest tuition and care. We are unworthy of Thy smallest favor, but we come boldly into Thy presence clothed in a righteousness, moved by a love, and led by a radiance not seen or known on land or sea until we have beheld His glory and grace and have seen Thee face to face. So keep us until the shadows lengthen, and the evening comes and our busy world is hushed and the fever of our life is over and our work is done. Then may we hear Thee saying, "Well done thou good and faithful servant enter thou likewise into the joy of thy Lord." And to Thy name be the praise through Jesus Christ. Amen.

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